

THE ENRICHMENT OF WORSHIP IN THE LOCAL CHURCH

by

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ABSTRACT

We of the church know that our primary task is to communicate the gospel and that we are not doing it very well. We are not persuading the unconvinced, and the convinced are not as convincingly Christian as they might be and ought to be. If worship is an expression of faith -- and it is -- then we would do well to examine our worship and see how well it "expresses", and what.

In my own examination of the problem my initial interest was primarily in finding new materials, new "worship resources". I researched books, articles, and publications and, as opportunity afforded, attended services set in a contemporary mode. I listened to others, particularly to young people, to get their reaction to the old and the new. The approach was most rewarding, confirming me in my conviction that these changing times require new forms of worship for the expression of our faith.

But in the search I often found myself asking, "Is this worship?" It became more and more apparent that the search must range further afield, to include, along with Christians of our own times, those of earlier days who had wrestled with the problem and found answers for their time. What do they have to tell us about the essentials -- and non-essentials -- of worship? How can the essentials find expression in contemporary forms? How can we create a liturgy that will do justice to both the requirements of change and the continuity of the Christian tradition?

My major effort then became an inquiry into the nature and resources of our heritage of Christian worship. I researched the worship of the primitive church, seeking better to understand its nature and what it meant to Christians in those days of fresh vision and flaming commitment. I followed the worship of the church through the Middle Ages and the period of the Reformation. I relied heavily on definitive works like Gregory Dix's The Shape of the Liturgy, but consulted primary sources such as The Didache, The Apostolic Constitutions of Hippolytus, and the liturgies of our western tradition. The value of such a quest is incalculable, providing especially a sense of perspective, and awareness of what is of passing worth and what is permanent.

Through it all the tradition affirms the centrality of the Lord's Supper in our faith and worship. A study of the tradition reveals the rite as primarily an action, a concept congenial to the modes of communication that are dominant today. It is reassuring to find once again in this ancient rite the perfect vehicle for "showing forth" the gospel in all its fulness -- the initiative of God's love and forgiveness in Christ, his empowering presence, and the hope and promise of his final victory.

Of equal importance to this study was the task of trying to give practical expression to these insights through the experience of worship in my local church. Some of these are reflected in the services that apperes as proof of T. S. Eliot's claim that tradition "is a means by which the vitality of the past enriches the present."

Chapter 1

INTRODUCTION

Problem Addressed by the Project

This project deals with the problem of communicating the gospel through the liturgy of the church, with special emphasis on the sacrament of the Lord's Supper.

Importance of the Problem

Christian worship to use Paul's term, "builds up"¹ the church. To those of the Corinthian church who were eating the Lord's Supper, "not discerning the Lord's body", Paul said, "Many of you are weak and ill, and some have died."² The Lord's Supper, the norm of Christian worship, is the sacrament of "continuing communion",³ the sign-act signifying the Lord's presence with his people.

Worship is "the expression of a belief".⁴ But too often our "expression" is not very expressive. For one thing, we are hobbled by forms from an earlier day -- forms meaningful in the time that gave

¹I Cor. 14:3-5

²I Cor. 11:29-30

³David H. C. Read, The Christian Faith (New York: Charles Scribner's Sons, 1956), p. 144.

⁴Raimundo Panikkar, Worship and Secular Man (New York: Orbis Books, 1973), p. 7.

them birth but remote from present experience. Or the service falters under the deadening weight of sameness and routine. On the other hand, in our zeal to overcome routine and boredom, services superficially attractive, even exciting, are contrived -- services that may qualify as "religious exercises" but hardly as authentic Christian worship.

As the saying goes, "To stand still is to die." And the reverse is true. Change is a condition of life itself. In the life of the world there is change -- everywhere. And since worship must be related to life, we are confronted constantly with the challenge of evaluating and reforming the worship of the church.

Thesis

My thesis is that contemporary worship must operate within the framework of tradition and, at the same time, incorporate modes of expression congenial to the life experience of the worshipper in the pew.

Definition of Major Terms

LITURGY. The Greek, leitourgin, meant "working for the people". Thus, the idea of action is implicit in its religious usage -- an action involving people. The term is applied to the "officially organized"⁵ corporate worship of the People of God, the Church, the Body of Christ. "The Liturgy" distinguishes corporate worship from individual,

⁵Gregory Dix, The Shape of the Liturgy (London: Dacre Press, 1945), p. 1.

private worship, and from the worship of groups within the church, i.e., Youth Fellowship, Men's Fellowship, etc. It has come to be applied to the Eucharist, the Lord's Supper.

WORSHIP. Etymologically the word is derived from weorþ, which meant worth, value. The original meaning was probably economic but gradually came to stand for "esteem", "honor",⁶ as in "Your Worship".⁷ The Christian's "honoring" or worship of God is homage freely rendered in response to God's own initiative. This response may express itself in rites and ceremonies. Nevertheless, the response of Christian worship is total, "one that extends over the whole range of existenceMan brings to worship his highest achievements."⁸

SACRAMENT. A sacrament, in the classic statement of the Prayer Book, "is an outward and visible sign of an inward and spiritual grace." As "signs" the sacraments point to a reality beyond themselves. At the same time, they are a part of that reality. There is interaction between visible and invisible or spiritual; Spirit is "embodied". Although in a general manner of speaking all creation may be considered sacramental, I use the term here to refer to those actions traditionally so named by the church, and specifically to the two ordained by Christ, baptism and the Lord's Supper.

⁶Panikkar, p. 6.

⁷Ralph P. Martin, Worship in the early Church (Grand Rapids: Eerdmans, 1976), p. 10.

⁸John MacQuarrie, Principles of the Christian Faith (New York: Charles Scribner's Sons, 1966), p. 433.

THE LORD'S SUPPER, EUCHARIST. The Lord's Supper is the central rite of Christian worship. It developed out of the Last Supper where Jesus, at table with his disciple, took bread, broke it, and said, "This is my body which is for you. Do this in remembrance of me." Likewise, "This cup is the new covenant in my blood. Do this as often as you drink it in remembrance of me." "As often as you eat the bread and drink the cup you proclaim the Lord's death until he comes". In these words of institution we note the chief aspects of the Lord's Supper: presence, thanksgiving, sacrifice, fellowship, unity, memory, and hope.

The name "Eucharist" (Gr., thanksgiving) gives expression to the praise and thanksgiving which are the indispensable and foremost elements of the spirit of worship centers in the observance of the Supper.

Work Previously Done in the Field

The renewal of worship in our time has received its greatest impetus from Vatican II (1963) -- itself the culmination of more than half a century of scholarly study within the Roman Catholic Church. Gregory Dix in The Shape of the Liturgy (1945) has described with massive scholarship the development of the eucharistic rite from the earliest days of the church and shown how it has served as a powerful expression of the Christian faith. Obviously, the project I have undertaken here must claim company with works far less definitive than these (though informed by them) -- but nevertheless attuned to

the present situation and sensitive to the practical needs of the local church.

Within the current decade James F. White, professor of worship at Perkins School of Theology, has combined the theoretical and the practical in a most illuminating way in two books, New Forms in Worship (1970) and Christian Worship in Transition (1976). In the former work White argues convincingly that we are in a "new communications revolution".⁹ which has effected a "drastic change in our means of perceiving reality".¹⁰

Television plugs each of us into the events of the whole world.... When man first stepped on the moon, it is estimated that one fifth of the human race saw him do so. In a very real sense we were all there....Television demands our full involvement for we become a part of the action. We do not remain passive, analytical, uninvolved.¹¹

Worship oriented to linear forms of communication has little power to reach a generation reared on a diet of television. Accordingly, it is not surprising to find in White's book such chapter headings as "Sights and Sounds", "Physical Movement", "The environment of Worship", and "Sacraments as Sign-activities".

Changes in forms of worship are urgent, but what changes?
Three norms are suggested for evaluating worship: the forms should

⁹James F. White, New Forms in Worship (Nashville: Abingdon Press, 1971), p. 29.

¹⁰Ibid.

¹¹Ibid.

reflect the people who worship; they must express the Christian faith; and we must learn from those forms which have functioned well in expressing Christian worship in the past.

Belief was expressed that the electronic media would themselves be widely used in worship. But in Christian Worship in Transition White notes that this has not happened -- nor does he expect it to happen. Nevertheless, the concept of immediacy and involvement remains:

If we can pass on the (community's corporate) memories visually as well as verbally, if we can do it, say, through dramatizing the passion narratives rather than reading them, if we can sing the resurrection exultet rather than preach it, why not?" "...The Lord's Supper....always has been what is now called multi-mediaWe "do this", and the doing presents a variety of possibilities to spur on our imagination to liturgical creativity.¹²

However, we do not find here a repetition of the materials in New Forms. Especially fresh and helpful are the chapters "You Are Free -- If" (if you know what is essential in any type of worship); "Basics of Sacramental Theology"; and "Reaching Our Culture".

Henry E. Horn, pastor of University Lutheran Church in Cambridge, Massachutts, and pastor to students at Harvard University, writes knowledgeably of the Christian liturgical tradition in Worship in Crisis (1972), but with a special concern for creative worship in to-day's congregation. He offers guidance, within the framework of our Christian heritage, both for evaluating current practice and for pro-

¹²James F. White, Christian Worship in Transition (Nashville: Abingdon Press, 1976), p. 15.

jecting new programs. However, "a romantic concentration upon past forms" everywhere evident, demonstrates "the inadequacy of our traditional worship to deal with our daily life".¹³

....It is obvious that the key dynamic for forward and future movement is what we call the imagination....To be imaginative is to be able to move around many shapes and forms within which experience can find new development. Of course, any experience we have is always seen in the past....Therefore the act of remembering is an essential part of bringing experience into the present, of representing the experience in recognizable form."¹⁴

That the book grows out of the author's own parish experience qualifies it as a stimulating and practical resource for today's pastor.

In The Breaking of Bread (1968) Keith Watkins, Professor of Worship at Christian Theological Seminary, suggests an approach to the understanding and practice of worship which takes seriously the heritage of Disciples of Christ while at the same time it is responsive to the new movements in Christendom."¹⁵ In the "new movements" there is a concerted effort....to recover the Lord's Supper as the normal act of Christian worship". "This major act of congregational worship on Sunday morning"¹⁶ forms the major topic of Watkins' book. In the earlier chapters he traces the historical development of contemporary practice, particularly that of the Reformation and post-Reformation

¹³Henry E. Horn, Worship in Crisis (Philadelphia: Fortress Press, 1972), p. 37.

¹⁴Ibid. pp. 35-36.

¹⁵Keith Watkins, The Breaking of Bread (St. Louis: Bethany Press, 1968), p. 8.

¹⁶Ibid., p. 9.

periods. His survey of the Restoration Movement of the Disciples of Christ provides a meaningful historical context for the essentials of Disciples' practice. Practical suggestions for the pastor are offered, including a detailed "model" Order for the celebration of the Lord's Supper.

A recent book by Watkins, The Feast of Joy (1977), is written both for pastors and for lay worship leaders of the free church tradition. Here again Watkins' stance is firmly within the Christian tradition, but his first thought is of the life experience of the person in the pew. There is no "model" for worship as in The Breaking of Bread, though one gathers that were one given it would be leaner, more direct and graphic than what is offered in the earlier work (whose inclusion of the Apostle's Creed and the Prayer Book's Confession of Sin, no doubt raise many a Disciple eyebrow).

Chapter 2

"THE FIERCE FAITH UNDYING"¹

As notes were being assembled for this chapter, two books which normally would not find a place in any worship-enrichment bibliography found their way there nevertheless via a summer reading list -- Interpretations of Life by Will and Ariel Durant,² and The Russians by Hedrick Smith.³ The first was a gift from a vacationing house guest, the second my own purchase after leafing-through the paperback section of a local book store.

The Durant book, surprisingly, was something of a shocker -- mostly because its tone was different from what I had come to expect from the authors of The Story of Civilization. The predominant mood of the study is pessimism. William Faulkner's works are seen as essentially "somber annals of evil days".⁴ Eugene O'Neill's picture of life "was as gloomy as his or Magham's face".⁵ T. S. Eliot's only prescription is "a return to a mummified deity perfumed with Anglo-Catholic

¹Donald Davidson, "Lee In the Mountains", in Randall Stewart, American Literature and Christian Doctrine (Baton Rouge: Louisiana State University Press, 1958), p. 21.

²Will and Ariel Durant, Interpretations of Life (New York: Simon and Schuster, 1970), p. 342

³Hedrick Smith, The Russians (New York: Ballantine Books, 1978).

⁴Ibid.

⁵Ibid.

ritual".⁶ To the Durants this is indeed Nietzsche's century, the century of "the death of God".⁷

But though the Durantian mood here is uncharacteristically dark, it is at the same time chastening. Anyone who presumes to write about worship must be willing to confront the question, Why bother? It is a question of equal challenge to the parish minister, or indeed to any Christian seeking an enrichment of worship in the congregation and in the church at large. Worship is the expression of faith, but if faith is dead, then worship, like works, is dead. In the dictionary definition, worship is "the reverent love and allegiance accorded deity",⁸ but if deity is dead, then we are left only with the forms of worship, a posturing before a mummified deity perfumed with ritual. What chance has worship in a world whose dominant faith is faith in the death of God?

Hedrick Smith, Pulitzer Prize-winning New York Times correspondent, reports with astonishment the throngs of young people in their late teens and twenties who congregated outside the old cathedrals on high feast days to get a glimpse of the colorful pageantry inside. He describes at some length a service that he and his wife attended on an Easter Eve in Vladimir, once a medieval capital of Russia:

⁶Ibid

⁷Ibid., p. 343

⁸The American Heritage Dictionary (New York: American Heritage, 1973).

Thousands of people were swarming to the imposing twelfth-century Cathedral of the Assumption, trimmed with stone carvings and serene beneath its decorative domes and the rhythmic repetition of its rounded arches....In Vladimir, secular authorities had organized an outdoor dance in a park near the old stone cathedral, obviously to distract the young. But this expedient worked only temporarily. By 11:30, when the dance broke up, 3,000 to 4,000 young people had encircled the church and were pressing against lines of police and auxiliary police who held them back.

Inside, where we were, the ceremony of Christ's Resurrection had transformed the Cathedral into a place of mystical enchantment. It was ablaze with forests of candles that illuminated innumerable ikons, encased in gold or silver and lavished with the kisses of the faithful....There were no pews. The worshippers, hundreds strong, filled the cathedral, waiting, watching, listening patiently for two or three hours. As the climactic moment approached, the church was so jammed that I found it impossible to move, even a few inches.⁹

It would of course be useless to deny that we live in a skeptical age, or that the incursions of unbelief have not left their mark upon our times. Yet if the faithful are chastened by Durant's strictures, so, too, in turn, should be their opposites in the face of Smith's report on the astonishing vitality of Orthodox faith after two generations of confrontation with the totalitarian power of a modern atheistic state.

But the buffetings of Faith have not been confined to a single state nor to a single ideology. The challenge has been global. In the so-called "free world" it has been persistent, unremitting; not the power of a political state but of a state of mind. Rationalism -- scientism -- "the acids of modernity" are the principalities and powers with which the Faith contends. We are now eight decades into a century

⁹Smith, pp. 578-579.

that began with Thomas Hardy's poem, "God's Funeral".¹⁰ It is a century in which D. H. Lawrence would write a little later to his friend, Katherine Masefield, "Cheer up, Kate, Jesus Christ is a back number",¹¹ Joseph Wood Krutch would contend, "biology and psychology explain away the awe of emotional existence",¹² and Bertrand Russell would pontificate, "Omnipotent matter rolls on its relentless way."¹³

In such a climate of thought the prospects for faith, even to the faithful, seem bleak indeed. Dietrich Bonhoeffer wrote "we are moving toward a completely religionless time".¹⁴ Christian sociologist Peter Berger maintained that the secularization process was probably irreversible.¹⁵ And when theologians of the New Left announced "the death of God", the rout seemed complete.

But there is indeed One who "taketh the wise in their own craftiness"! As Peter Berger points out later, "The proclamation of the death of God hit the cover of Time magazine just before the onset of a

¹⁰Thomas Hardy, in Halford E. Luccock and Frances Prentano, The Questing Spirit (New York: Coward-McCann, 1947), p. 327.

¹¹D. H. Lawrence, in *Ibid.*, p. 41.

¹²Joseph Wood Krutch, in *Ibid.*, 41.

¹³Bertrand Russell, in *Ibid.*, p. 613

¹⁴Dietrich Bonhoeffer, Letters and Papers from Prison (New York: The Macmillan Company, 1968), p. 139.

¹⁵Peter Berger, Facing Up to Modernity (New York: Basic Books, 1977), p. 160.

massive resurgence of flamboyant supernaturalism".¹⁶ Berger goes on,

I have come to believe that many observers of the religious scene (myself among them) have overestimated both the degree and the irreversibility of secularization....There are signs of a vigorous resurgence of religion in quarters where one would least have expected it (as, for instance, among the college-age children of the most orthodox secularists)....It seems increasingly to me that there are limits to secularization....I am impressed by the intrinsic inability of secularized world views to answer the deeper questions of the human condition, questions of whence, whither, and why. These seem to be ineradicable and they are answered only in the most banal ways by the ersatz religions of secularism. Perhaps, finally, the reversibility of the process of secularization is probable because of the pervasive boredom of a world without gods.¹⁷

Avowals of the supernatural were erupting everywhere in baffling and exotic ways. The phenomenon affected especially the young -- and, surprisingly, as Berger points out, the children of humanistic and educated parents. Bypassing for the most part mainline religion, the resurgence of religion expressed itself conspicuously in new religions and spiritual groups -- new at least in the sense that they were new to the West, though most had identities with eastern traditions.

It has been remarked more than once that revolutions are never tidy, and certainly there is nothing tidy about what is taking place on the religious scene today. Jacob Needleman and Robert S. Ellwood, Jr., among others, had, by the beginning of the seventies catalogued the profusion of groupings, including:

Hinduism	the Prosperos
Buddhism	Scientology
Sufism	Abilitism

¹⁶Ibid., p. 148

¹⁷Ibid., p. 160

Zen
 Baba-lovers
 Transcendental Meditation
 Tibetan Religion
 "I Am"
 UFO Cults
 Grandlieff Groups
 Nicheren Shoshu

Builders of Adytum
 The Church of Light
 Vedanta Societies
 the Self-Realization Fellowship
 International Society of Krishna
 Consciousness¹⁸

The ferment and confusion on the general scene have their counterpart within the established denominations. And, ironically, it all began at a time when mainline churches were beginning to move toward an ecumenical worship based on discoveries of what seemed to be "the" authentic worship practices of the Christian tradition. The rubrics of simpler, well-ordered times could furnish common forms for the shared experience of the church universal. But then everything came unstuck! Innovation in the form of rock, guitars, floating balloons, dancing, banners, jazz masses -- you name it -- invaded the sanctuary. At best, it was a well intentioned effort to be "relevant", to capture modes that would help the worshipper to connect with the real world -- and the world to connect with the church. At worst it was often a cheap effort to attract the crowd, to build a numerical constituency. Through it all there is a common pattern, a pattern not of a common order and common forms, but a common response to the urge to "do one's own thing". The norm is "feeling", "creativity", and "the latest".

This mode of worship has been with us for some years now, and,

¹⁸Jacob Needleman and Robert S. Ellwood, Jr., cited in Martin E. Marty, A Nation of Behavers (Chicago: University of Chicago Press, 1976), pp. 126-127

not surprisingly (to some of us) has not lived up to its promise. A part of the appeal was to its newness, but the new can become old, and the different commonplace -- and boring. This is the feedback we are getting from at least some of those who have experienced a steady diet of with-it innovation. A minister in a worship seminar complains that his congregation's New Wine¹⁹ songs have become old and stale and asks, "What can I do next?" A gifted college student, exhilarated by the rock mass at the college chapel later expresses disappointment. "They sing the same songs". Some of the music was not really good music. Much of the "involvement" of the congregation was awkward and inept. And so forth.

On the other hand, many of us are fumbling with forms that are both innovative (in the sense that they are new to our times) and rooted in the tradition of the church. The Passing of the Peace can serve as example. I have been in services where participation in this ritual immediately before the Eucharist was an experience of joy, where worshippers on all sides -- front, back, right, and left -- turned to greet their neighbors with warm unaffected friendliness. But within the month (July, 1978) I have attended services where the worshippers, at least those around me, responded in what seemed to be an indifferent manner, taking the hand, for the most part, of those immediately near them on their own pew. I, as a visitor, was greeted by no one, neither

¹⁹Jim Strathdee and Nelson Stringer, ed. New Wine (Los Angeles: Board of Education of the Southern California - Arizona Conference of the United Methodist Church, 1969)

at this point nor following the service. One wonders to what extent it is understood that the Passing of the Peace is an age-old, and still relevant, Christian gesture of reconciliation that serves fittingly as a part of one's preparation for the receiving of the sacrament of the Lord's Supper.

In another instance, I arrived a little early for a Roman Catholic Mass. The priests were busy with preparations for the service. Presently one of the priests walked down to a small table a short way down the center aisle. He placed on the table a sheaf of grain and a chalice. Later, in the service, one of the families in the congregation rose and carried the grain and chalice forward to the priest at the chancel. This action in the Eucharist, of course, was meant to be a revival of the practice of the primitive church, where each communicant brought a portion of bread and wine to the service. Then it was gifts truly shared, the "gifts of the people". But I felt that the present service in which I was participating, while no doubt well-intentioned, was a little more than a charade.

Henry E. Horn wrote a book a few years ago under the title, Worship in Crisis. It is a title that not inappropriately might be applied to a "book", or at least a major section of a book, written in the first century by the apostle Paul. Paul, addressing the church at Corinth,²⁰ pressed dismay at the disorder that characterized their

²⁰I Corinthians 14.

worship assemblies. There's confusion in the sanctuary today, but even in that fresh beginning of the Faith, within the first generation of the church's life, so marked was the disorder that, as Paul puts it, surely outsiders who dropped in to visit could only conclude that they were all mad!

But mad or not, the services certainly did not lack liveliness -- a quality that on a worship-effectiveness scale of 1-10 would today in some quarters achieve a rating of at least $9\frac{1}{2}$. Everybody, or almost everybody, was caught up in the spirit of the services; as "involved" worshippers the Corinthians were certainly high achievers. Everybody was free to express his own feelings, and apparently most did, with an enthusiasm raised to the pitch of ecstasy. And since there are "thoughts that lie too deep for words", the ecstatic sounds that issued forth, in lieu of words, seemed to offer the strongest possible evidence of the integrity and depth of their worship together. But Paul was not convinced! Their "unknown tongue" was just that -- they were not communicating with one another! Their speaking was but a "speaking into the air", their sounds indistinct like an "uncertain trumpet", and -- he almost says it -- mindless ("I would rather speak five words with my mind than...."). At the Lord's table there was fellowship, but fellowship expressed in cliquishness, and in a conviviality that often ended in drunkenness. To all this Paul calls a halt. All things, he admonishes, should be done decently and in order. All their speaking should be for the upbuilding and consolation and encouragement of the church. Whatever one contributes to the assembly, be it "a lesson, a revelation,

a tongue, or an interpretation", all should be for edification, for building up the church. There are norms for worship, and the norm for Christian worship is the Lord's supper. As for the Corinthians, "When you come together it is not for the better but for the worse....It is not the Lord's Supper that you eat!" They are to eat according to the tradition received from Christ himself, remembering Him, proclaiming his death, in anticipation of His coming, and discerning the body. But how derelict they had been! And so, "many of you are weak and ill, and some have died."²¹

But today, as in Paul's time, Christ comes offering us himself, the bread that gives life. He says, "I am the bread of life. Moreover, the bread which I will give is my own flesh; I give it for the life of the world."²²

And we say, "Lord, evermore give us this bread."

²¹I Corinthians 11:17-32.

²²John 6:35, 51 (NEB).

Chapter 3

SOURCE AND RESOURCE

"He who never visits thinks his mother is the only cook".¹ To church historian Martin Marty this Bantu saying from Africa captures something of the mood of both the physical and psychological traveling that characterized the religious situation in the America of the sixties. Marty's context is the "new religion" types -- Hare Krishna, Black Muslims, the "Occult Explosion", etc. -- but the saying could apply with equal aptness to what might be called a counter-quest, the search for roots, the exploration of tradition. It is a journey back through time, through the highways and by-paths of history and tradition.

But though "back", it is not retrogression or retreat but a quest for identity and place. "Civilisation", writes Digby Diehl, "is nothing without continuity. A nation that forgets its past can function no better than an individual with amnesia."² Diehl is speaking specifically to the American nation, but the words apply no less to the community of the faithful, the "holy nation, God's own people".

And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.³

To travel back through time is to confront, and perhaps to

¹Martin Marty, The Fire We Can Light (New York: Doubleday, 1973), p. 63.

²Digby Diehl, Los Angeles Times (Summer 1978).

³T. S. Eliot, Four Quartets, Little Gidding V.

experience vicariously, "change and decay", birth and death -- but also the durable, "the things which cannot be shaken". That continuity, that linkage offers, for one thing, the confidence, the sense of assurance, that makes it possible for people, including "God's own", in Diehl's words, "to function". Times change, but informed by a vital tradition we are enabled to distinguish the permanent from the passing, to discern "the pulse of the timeless in time".⁴

Just as travel broadens experience, so too can history and tradition. Tradition, says James Moffatt, is both source and resource.⁵ There are treasures old and new, and the quest backward through time enables us both to appropriate and discriminate. For one thing, only in recent times have we come to realize that our western liturgical tradition is one of several that developed simultaneously. We can indeed rejoice in the possibilities offered by ancient centers of liturgical development such as Egypt, Syria, Asia Minor, Constantinople, northern Italy, France, Spain, and Ireland. At the same time we dare not ignore James White's caution that "our own segment of history.... is the one we must appropriate first before we venture further".⁶ But both "ancient centers" and "our own segment of history" had their beginnings in the table fellowship of the Last Supper; and so it is appropriate for this study that this should be our beginning point as well.

⁴James Moffatt, The Thrill of Tradition (New York: Macmillan, 1944), p. 3

⁵Ibid., p. 1.

⁶James F. White, Christian Worship in Transition, p. 61

1. THE PRIMITIVE RITE

The Room Upstairs

The central rite of the Christian Faith had its origin in an upstairs room of an unnamed householder, and it is a matter of no slight significance that its ongoing observance in early times was within a family setting. The earliest Jerusalem Christians met from house to house, the church of Ephesus met in the home of Aquilla and Prisca, in Laodicea they gathered in the house of Nympha, and in the home of Philemon in Colossae (Acts 2:36, I Cor. 16:19, Col. 4:15, Philem. 2).

A simple meal shared with friends was a common and cherished experience for the Oriental, a demonstration in the strongest possible way of communal trust and peace. And nowhere was this more evident than in the life of Judaism. Jesus himself shared many meals with his disciples and friends -- but with a difference. He invited others -- and invited himself -- to "eat at table", even with sinners and tax-collectors. His parables are studded with the imagery of table fellowship -- a symbol of fellowship with God, the expression of God's love and mercy, and picture of the joy of the dawning kingdom (Matt. 8:11; Mk. 2:15-17; Lu. 14:7-24; Matt. 22:1-14).

It is apparent, too, that this meal, the Lord's Supper is different. The tone and symbolism of the Passover serve as a backdrop, though we are not certain that it was actually a Passover meal as the synoptic writers maintain, or a meal held the night before the Passover

as indicated by John. But even in an ordinary Jewish meal the words and actions of Jesus would be fitting -- grace over the bread before the main meal, thanksgiving over the wine after. "It is probable, therefore," says Kung, "that Jesus took a form which already had religious importance and gave it new content. In this way his words were immediately comprehensible to his disciples; he interpreted bread and wine as himself, meaning his own person."⁷

Our primary New Testament sources for the instituting of the Lord's Supper are I Corinthians 11:23 ff.; Mark 14:22 ff.; Mathew 26:26 ff.; and Luke 22:15 ff. Related passages are I Corinthians 10:16 ff, 16:20b, Acts 20:7, 11, and John 6. The Pauline account, the oldest, in common with Mark, is as follows:

- (1) The narrative outline. Jesus
 - Takes bread
 - Prays
 - Breaks the bread
 - Gives an explanatory word about the bread
 - Takes the cup
 - Gives an explanatory word about the cup
- (2) The Words of Institution
- (3) An eschatological saying (Mk. 14:25; cf. I Cor. 11:26)

The meaning of the Supper intended by Jesus would seem to be, first, a giving of assurance to his friends from whom he is soon to be separated. Offering the bread he gives to them his body, his very self. "It is natural to understand 'my body' as equivalent to 'me', a meaning

⁷Hans Kung, The Church (New York: Image Books, 1976), p. 279.

which the Aramaic word, which was probably used (guphi) could certainly have. So the bread-saying probably meant originally, 'This is me'.⁸ So at this farewell meal, as he looks forward with them to the heavenly banquet where they will all feast together once again, he tells them that in the interval, whenever they gather to eat, there he will be also.

Jesus connects the cup of wine with the giving of a new covenant, sealed with his own blood. Sharing the wine with them he signifies that they are to share in the new covenant. "The promise of the bread - saying is that he will be there, the promise of the cup-saying that he will be there as the Saviour who initiates the new covenant by his death."⁹ Thus does Jesus initiate the sacrament of "continuing communion", the sign of his personal presence with his disciples, awaiting that perfect fellowship of the heavenly feast.

Here Christ is seen as the fulfillment of two basic concepts that go far back into biblical history. Exodus 24:8 speaks of "the blood of the covenant": "And Moses took the blood and threw it upon the people, and said, 'Behold the blood of the covenant which the Lord has made with you in accordance with all these words'". There then followed a meal for Moses and Aaron and the elders of Israel: "They beheld God, and ate and drank." Later, Jeremiah proclaims God's prom-

⁸C. E. B. Cranfield, "Thank", in Alan Richardson, Theological Word Book of the Bible (New York: Macmillan, 1957), p. 256

⁹J. Behm, quoted in *Ibid.*, p. 256

ise of a new covenant: "behold, the day comes, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with them when I took them by the hand to lead them out of the land of Egypt...." Jer. 31-32a. The second concept is that of the stoning death of the servant of God in Isaiah 53: "...he poured out his soul to death, and was numbered with the transgressors, yet he bore the sin of many, and made intercession for the transgressors."

Jesus Remembered

The Lord's Supper, therefore, began as Jesus' farewell meal with his disciples -- with the pledge that they would eat together again in the kingdom of God. Meanwhile, whenever they would eat together, the shared bread, his "body", would be the sign of his presence. This conviction of a continuing communion with their Lord is beautifully expressed in Luke's story of the unrecognized Christ journeying with the two disciples on the road to Emmaus and making himself known to them in the breaking of bread. Again, the account of John's Gospel of Jesus' dining with his disciples on the shore is patently of eucharistic intent -- while at the same showing, in the miraculous draught of fish, the ingathering of new disciples into the kingdom. It was within the experience of an expanding community of believers that the rite of the Last Supper gradually came to undergo change. In the upper room a meal had separated the giving of the bread and the wine, and so it had continued in the early days. But in Corinth, as we know, the meal "took over", with disruptive and scandalous results:

"....When you come together it is not for the better but for the worse....When you meet together it is not the Lord's Supper that you eat. For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk...."

The case of Corinth may have been exceptional, or at least not typical, but there can be little doubt that in many instances the meal was an intruding and inhibiting element. So, later there would be a separation of the Lord's Supper from the agape meal, and we may indeed have the first small push in that direction when Paul says further in the same letter:

"What! Do you not have houses to eat and drink in?....So then, my brethren, when you come together to eat, wait for one another-- if any one is hungry, let him eat at home -- lest you come together to be condemned" (I Cor. 11:22a, 33, 34ab).

A gradual movement toward separation is suggested in Jude 2:

"Woe to them! For they walk in the way of Cain....These are blemishes on your love feasts, as they boldly carouse together...."

Also significant for future development of liturgy was the appropriation of fixed forms from Judaism, particularly from synagogue worship. This is not surprising, not only because Judaism was the spiritual home of the first Christians, but at least equally important, because the first Christians frequented the synagogues and worshipped there (Acts 13:14-16). The liturgical elements we find in the New Testament have their counter-parts in the synagogue worship:

<u>Synagogue</u>	<u>Christian Worship</u>
Readings (Acts 15:21)	Readings, Apostolic
Exposition (Lu. 4:16)	Writings (Col. 4:16)
	Teaching (Acts 2:42; 20:7)
<u>Shema</u> (Declaration of faith), with decalogue and benedictions	Confession of Christ as Lord (Rom. 10:29, Phil. 2:11)

Psalms, sung	Psalms, hymns (I Cor. 14:26; Eph. 5:19; Col. 3:16)
Prayers (Confession, praise, thanksgiving)	Prayers (Acts 2:42; I Tim. 2:2)
Doxology	Doxology (Rom. 1:25, 11:36; II Tim. 4:18)
"Amen"	Benedictions (I Cor. 16:23; Gal. 6:18; Rev. 22:21)
	Kiss of Peace (Rom. 16:16; I Cor. 16:20 et.al.)

In other words, as at first the meal and the Lord's Supper were together and the "synagogue worship" and Lord's Supper observed separately, so as the meal became detached the latter two became joined.

Moreover, there was not only a development in the rite of the Lord's Supper but in its meaning as well. As noted previously, the last Supper was a farewell meal in which Jesus pledged his continuing presence with his disciples and promised that they would feast again with him in heavenly glory. This was essentially the teaching of the primitive church, but there was also necessarily a working of its implications. The understanding of the primitive church may be summarized as follows:

- (1) The risen Lord is present in fellowship with his disciples. I Cor. 16:22.
- (2) The Lord's Supper proclaims the sacrificial death of Christ, the institution of the new covenant, and the pledge of our participation in its benefits.
- (3) It points to the final consummation. It is a foretaste of the heavenly feast in glory.
- (4) The eating together is an expression of fellowship.

- (5) It is eucharist, a thanksgiving. This is implied in Jesus' words and action at the Last Supper. There Jesus called to remembrance the deliverance from Egypt and gave thanks. So Christians celebrate with thanksgiving the great salvation wrought by Jesus Christ.

2. THE POST-APOSTOLIC DEVELOPMENT

First century references to the Eucharist outside the New Testament writings are sparse. In The Martyrdom of Polycarp there are phrases in Polycarp's prayer that suggest a conscious appropriation of expressions from the familiar Eucharistic prayer. Cyril Richardson asserts that "with slight adjustment of the text it might be taken as a representative of the type of Eucharistic consecration prayer in use in Smyrna in the middle of the second century."¹⁰

Lord God Almighty, Father of thy beloved and blessed Servant Jesus Christ, through whom we have received full knowledge of thee, 'the God of angels and powers and all creation' and of the whole race of the righteous who live in thy presence: I bless thee, because thou hast deemed me worthy of this day and hour, to take my part in the number of the martyrs, in the cup of thy Christ, for 'resurrection to eternal life' of soul and body in the immortality of the Holy Spirit; among whom may I be received in thy presence this day as a rich and acceptable sacrifice, just as thou hast prepared and revealed beforehand and fulfilled, thou that art the true God without any falsehood. I glorify thee, through the eternal and heavenly High Priest, Jesus Christ, thy beloved Servant, through whom be glory to thee with him and Holy Spirit both now and unto the ages to come. Amen.

The Didache or Teaching must be assessed with caution as a source for information concerning the early church. The document,

¹⁰Cyril C. Richardson, Early Christian Fathers (Philadelphia: Westminster Press, 1953), p. 143. This secondary source is used for all ancient writers cited in the text.

discovered in 1873 poses many problems for scholars, yet the consensus of scholarship sees it as a document written about 150 A.D. but compiled from earlier sources. It is the set of church regulations pertaining to church life in the first century that is particularly relevant to our present study.

The prayers in Chapters 9 and 10 are, in the judgment of Cyril Richardson and other scholars, Eucharistic prayers. Certainly they became a part of the ongoing tradition, turning up two centuries later in Egyptian liturgies. They reflect the simplicity and directness, the joyfulness and expectancy of early Christianity.

Now about the Eucharist: This is how to give thanks:The cup: "We thank you, our Father, for the holy vine of David, your child, which you have revealed through Jesus, your child. To you be glory forever". Then....the piece (bread): "We thank you, our Father, for the life and knowledge which you have revealed through Jesus, your child. To you be glory forever...."

After you have finished your meal say grace in this way: "We thank you, holy Father, for your sacred name which you have lodged in our hearts, and for the knowledge and faith and immortality which you have revealed through Jesus your child. To you be glory forever.

"Almighty Master, you have created everything for the sake of your name, and have given men food and drink to enjoy that they may thank you. But to us you have given spiritual food and drink and eternal life through Jesus, your child.

"Above all we thank you that you are mighty. To you be glory forever.

"Remember, Lord, your church, to save it from all evil and to make it perfect by your love....'and gather' it....into your Kingdom which you have made ready for it. For yours is the power and the glory forever...."

"Let Grace come and let this world pass away."

"Hosanna to the God of David!"

"If anyone is holy, let him come. If not, let him repent"

"Our Lord, come."

"Amen."

The prayer does indeed bear the familiar marks of the early Eucharistic prayers, thanksgiving and praise to God the Creator and thanksgiving for his providence and gift of salvation. The concluding exclamations may be versicles and responses, but "more likely they derive from the Jewish custom of reading verses concerning Israel's future redemption and glory."¹¹

The author gives a brief summary of the Eucharistic liturgy, the "coming together" "on every Lord's Day -- his special day" in chapter 14:

On every Lord's Day -- his special day -- come together and break bread and give thanks, first confessing your sins so that your sacrifice may be pure. Anyone at variance with his neighbor must not join you, until they are reconciled, lest you be defiled. For it was of this sacrifice that the Lord said, "always and everywhere offer me a pure sacrifice; for I am a great King, says the Lord, and my name is marvelled at by the nations."

It should be noted that the service emphasizes the reconciliation between brethren graphically represented elsewhere in the kiss of peace. And as in other descriptions of the eucharist, notably in Justin Martyr (Dialogue, 116, c. A. D. 150), the eucharist is a sacrifice, with Malachi 1:11-14 cited as scriptural authority. Nevertheless the ascription of sacrificial meaning to the eucharist during the first century is unwarranted, according to C.F.B. Cranfield. "Even when the term

¹¹Ibid., p. 176, footnote.

'sacrifice' is used in connection with the Eucharist in Didache, 14, it is with reverence to the thanksgiving prayer, not the elements."¹²

A sacrificial meaning for the Eucharist is suggested by Ignatius: "For there is one flesh of our Lord, Jesus Christ, and one cup of his blood that makes us one, and one altar." Still, Ignatius' major emphasis is not the "altar" but the "oneness", the unity of the church that is proclaimed in the breaking of bread.

You are all, every one of you, meeting together under the influence of the grace that we owe to his Name, in one faith and in union with Christ, who has 'descended from David according to the flesh' and is Son of Man and Son of God. At these meetings you should heed the bishop and presbytery attentively, and break one loaf, which is the medicine of immortality, and the antidote which wards off death but yields continuous life in union with Jesus Christ." (Ephesians, Ch. 20).

However, as the second century wore on the symbolism of breaking and distributing the "one loaf" gradually weakened, due perhaps in part to the increase in the number of communicants, but especially, as Gregory Dix suggests, to the practice of people's bringing numerous small loaves and consuming them later at a meal.¹³ Instead, the breaking of the bread increasingly came to be understood as the 'breaking' of the body of Christ on the cross -- notwithstanding John's statement that "Not a bone of him was broken". Nevertheless, sharp divergence from the primitive view became apparent later. In the writings of Justin Martyr, The Apology, and Hippolytus, The Apostolic Tradition, the

¹²Cranfield

¹³Gregory Dix, p. 132.

symbolism of the one loaf still holds.

In Justin's Apology, with supplementary references from the Dialogue we have the earliest exposition of structure and meaning of the Eucharist as it was practiced in the church in Rome at the middle of the second century. Justin's writings reveal both the development of the rite and at the same time the essential consistency of its structure. First, in chapter 65 of the Apology, he describes the Eucharist preceded by a service of baptism; in chapter 67 he gives another description of the rite as it follows the liturgy of the Word. The corporate nature of the service is clearly and emphatically set forth in the author's description of the gathering of the "assembly" of the Christians "into one place". Then Justin gives the sequence of the acts of worship -- and it is important to note that they are acts, elements in which the people are highly involved. In the order of the service as given below I have excerpted descriptive phrases of Justin and italicized key words that indicate the active participation of the people:

Readings	"memoirs of the apostles or writings of the prophets"
Discourse	"The president in a discourse admonishes... the people to practice these virtues."
Prayers	"Then <u>all stand up together and offer prayers.</u> "
Kiss of Peace	"Our prayers being ended <u>we greet one another with a kiss.</u> "
Offertory	" <u>Bread is presented, and wine with water.</u> "
Eucharistic Prayer	"The president offers up prayers and thanksgivings according to his ability."
Amen	"The people assent by saying 'amen'."
Distribution	" <u>The elements are distributed and received by each one....and sent to the absent by the deacons.</u> "

But beyond the structure of the rite, what did the eucharist

mean to Justin? For answer we look to his account of the eucharistic prayer. It apparently included the Words of Institution, which he quotes, Apology 66: "that Jesus took bread, and having given thanks, he said, 'Do this for my anamensis, this is my body; and likewise taking the cup and giving thanks, he said, 'This is my blood'". Passages from the Apology and Dialogue give the substance, though not the wording of the prayer:

He (the bishop) sends up praise and glory to the Father of all, through the name of the Son and holy spirit, and offers thanksgiving at some length that we have been deemed worthy to receive these things at his hand. (Apology I, 65)

We give thanks to God for having created the world, with all the things therein, for the sake of man; and for delivering us from the evil in which we live; and for utterly overthrowing the principalities and powers, through Him who suffered according to His will. (Dialogue, 41)

It is significant that each of the three passages expresses thanksgiving, and apparently Justin thinks of the eucharist as essentially just that -- a thanksgiving, for the Creation, the Passion of Christ, and man's redemption. But there were other (and related) elements in Justin's understanding of the eucharist. It was a recalling of the incarnate Christ and his passion:

for the recalling of their sustenance both in food and drink, wherein is made also the memorial of the passion which the Son of God suffered for them. Dialogue 117

For we do not receive the things as common bread or common drink; but as Jesus Christ our Saviour being incarnate by God's work took flesh and blood for our salvation.... Apology 66

Further, Justin presents the eucharist as a sacrifice, citing as authority the prophet Malachi "In every place incense shall be offered unto my name and pure offering" (Mal. 1:11). These words, says Justin,

refer to the eucharist: "the sacrifices which are offered to God by us Gentiles, that is the bread of the eucharist and cup likewise of the eucharist." (Dialogue, 41). Finally, the eucharist is conceived as corporate, "a communion-fellowship embracing all the baptized, including those absent":

When the president has given thanks and the whole congregation has assented, those whom we call deacons give to each of those present a portion of the consecrated bread and wine and water, and they take it to the absent" (Apology, 65)....No one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth" (Apology, 66)....We hold this common gathering on Sunday...." (Apology, 67).

Thus, according to Justin, was the eucharistic rite understood and practiced at mid-second century. Here Cyril R. Richardson points out that Justin's incidental use of the Church's technical terminology -- "those whom we call deacons", "this food we call Eucharist", "the president of the brethren" -- indicates that the sacred language was evidently well established, and therefore attests to the credibility of the Apology as a record of the received tradition and contemporary practice of the church.¹⁴

This general pattern of church worship is confirmed by Hippolytus of Rome in his *The Apostolic Tradition* some sixty years later. The treatise is our earliest text of the eucharistic rite and as such has served as a model and catalyst for experimentation and innovation in our own time. However, Hippolytus himself was no innovator but indeed an avowed foe of innovations -- the heresies that were threatening the

¹⁴Cyril C. Richardson, p. 235.

received Faith in his own lifetime. So it is that in this manual of church order and liturgy Hippolytus calls to witness the apostles and the heirs of the apostolic tradition, and offers in this manual an order and liturgy according to "the tradition that befits the churches".

Hippolytus presents the eucharist in two settings, first, the consecration of a bishop and secondly, baptism and confirmation. From these we derive the following order:

The Kiss of Peace	To the bishop in the first account, to each other in the second.
Oblation	Brought by the people as symbols of the inward offering of themselves. Carried forward by the deacons and presented to the bishop. The bishop and presbyters lay their hands upon them in a gesture of blessing.
Eucharistic Dialog	Bishop and People. ("The Lord be with you". "And with thy spirit", etc.)
Eucharistic Prayer	By the bishop, "according to his own ability".
The Fraction	Bishop
Administration	Bishop: "The Bread of Heaven in Christ Jesus" (as he gives a portion to each communicant). Communicants: "Amen". Presbyters administer the cup, deacons assist when needed.

Again it is clear from the above that in the early church the Eucharist was not a "saying" but a "doing". The bishop, presbyters, deacons all have their own liturgy. There is likewise a high degree of involvement on the part of the congregation; indeed, in addition to the actions indicated here we learn from other sources that the people received communion while standing and probably moved from one minister to another.

The eucharistic prayer in the Apostolic Tradition is the only authentic pre-Nicene eucharistic prayer known to us. It was, Hippolytus assures us, already a part of the tradition, having been a part of the Roman practice for a generation. According to scholars this is no doubt true, certainly as far as general content and structure and some of the wordings are concerned. It parallels closely Justin's description. (Gregory Dix points out that resemblances are even more striking when we compare the wording in Greek,¹⁵ but such an analysis is beyond both the scope and competence of the present effort). The prayer follows:

Thanksgiving for
Creation by the Word
Incarnation of the
Word
Redemption through
the passion of the
Word

We render thanks unto Thee, O God, through Thy Beloved Servant Jesus Christ, Whom in the last times Thou didst send (to be) a Saviour and Redeemer and the Angel of Thy counsel; Who is Thy Word inseparable (from Thee); through Whom Thou madest all things and in Whom Thou wast well-pleased; whom thou didst send from heaven into the Virgin's womb, and Who conceived within her was made flesh, and demonstrated to be Thy Son, being born of Holy Spirit and a Virgin; Who fulfilling Thy Will and procuring for Thee a holy people, stretched forth his hands for suffering (or for the passion) that he might release from sufferings them who have believed in Thee;

Narrative of Institution

Who when he was betrayed to voluntary suffering (or the passion) in order that he might abolish death and rend the bonds of the devil and tread down hell and enlighten the righteous and establish the ordinance and demonstrate the resurrection, taking bread (and) making eucharist to Thee, said: Take, eat; this is My Body, which is (or will be) broken for you.

¹⁵Gregory Dix, p. 159.

Likewise also the cup, saying: This is My Blood which is shed for you. When ye do this ye do (or make ye) My 'anamnesis'.

Anamnesis of Christ's death and passion

Now, therefore doing the 'anamnesis' of his death and resurrection we offer to Thee the bread and cup making eucharist to Thee because Thou hast made us worthy to stand before Thee and minister as priests to Thee.

Epiclesis - Invocation of Holy Spirit

And we pray that (Thou wouldst send Thy Holy Spirit) upon the oblation of Thy Holy church Thou wouldst grant to all who partake to be made one, that they may be filled with (the) Holy Spirit for the confirmation of (their) faith in truth; that we may praise and glorify Thee through Thy Servant Jesus Christ through Whom honor and glory (be) unto Thee with (the) Holy Spirit in Thy holy church, now and for ever and world without end. Amen.

3. FROM MANY RITES TO ONE MISSAL

Such was the pattern of the eucharistic rite after two centuries -- an action that was simple, and direct, involving bishop, presbyters, and people. And afterward? Records for the third century are fragmentary, but we do know that by the time another century had passed this "style" of eucharistic presentation was under serious challenge. In 325 A. D. at the Council of Nicea, it was decreed that deacons could no longer administer communion to the presbyters, must take communion after the presbyter or bishop, should receive communion from the hands of the bishops and presbyters, and could not sit with presbyters and bishops but must remain standing (in their role as assistants). Thus was signaled the beginning of the gradual decline of the diaconate in the West -- to the point where it finally served only as an apprentice-

ship for the priesthood.

Beginning, too, was the steady erosion of the corporate character of the eucharist. As we have seen, the performance of the rite in the West had never been rigid; within a common structure there was considerable freedom. This freedom expressed itself in local variations, particularly at such points as the offertory prayers, the collects, and the lessons. With the dissolution of the empire and the break-up of communications the trend toward localism and diversity was accelerated. By the end of the fourth century there was a dismaying proliferation of local rites. At the same time a counter-force was beginning to be felt. Opposed to local distinctiveness and parochialism was the rising influence of regional centers of ecclesiastical and political authority. With the passage of time their prestige and example -- or power and pressure -- worked effectively for a regional consensus. In the East it was chiefly political authority that caused the Byzantine rite to prevail. In the West the ecclesiastical sees were the dominant authorities in the regional developments, though in the final synthesis, the initiatives of the emperor Charlemagne were paramount.

These regional developments in the West all moved within the pre-Nicene tradition, but within that tradition itself two basic types emerged, the Gallican and the Roman. We associate the Gallican type primarily with the tradition that came to prevail in the Frankish kingdom until the beginning of the ninth century. The overwhelming weight

of scholarly authority holds that the Gallic rite is of western origin, though there were glaring differences from the Roman rite. Its distinctive characteristic was elaboration. It catered to the dramatic, was overlaid with rich ceremonial. Variety was not only cherished but allowed to run riot -- it provided a different formulary for practically every feast day. It lacked a center to control or guide its development, became too diffuse, and suffered from a profusion of spin-offs that would hasten its demise. Nevertheless, there were elements of liveliness and color that would add their own enrichment to the later synthesis.

There were expressions of the Gallican type other than the Frankish. In Spain, following the Moorish invasions in 711, the "arabized" Christians followed the Mozarabic liturgy, an ancient Visigothic rite. It finally yielded to the tide of Roman influence in the eleventh century and was practically extinct by the fifteenth. Nevertheless it has been favored by the protection of the church, beginning with Cardinal Ximenes of Toledo (d.1517), and even today is celebrated in a chapel in Toledo, which he founded. The Celtic rite made its appearance in Scotland and Ireland in the early Middle Ages, the product of Celtic missionaries who in their travels to the continent collected many forms, eastern as well as western, most of which found their way into the Stowe Missal, the repository of Celtic liturgy until the 11th century. The Ambrosian rite, though evolving in Milan, Italy, was Gallican in character appropriating, nevertheless, certain characteristics of the rite of its neighbor, Rome.

The Roman rite prevailed in the city of Rome and possibly in northern Africa. It appeared c. 250 A. D. and its development continued for more than a century. By the fifth century the Roman Mass had assumed the form of a fixed liturgy, with a set shape and text, without the earlier extempore prayer and flexible forms, although the variables for the calendar were still permitted. Yet the Roman rite was only one of many which flourished in Italy. And there, too, the counter-tendencies referred to above -- the diversity of local rites vis-a-vis the pressures for regional uniformity from neighboring ecclesiastical and political centers -- were present. And, not surprisingly, in this process local autonomy came finally to yield to Roman influence.

But it is important to remember that it was indeed a process, and a long one. It was a process marked by two major stages, the forming of the Gelasian Sacramentary c. 500 A. D., and the Gregorian Sacramentary c. 600 A. D.

The Gelasian Sacramentary originated as a Roman rite. It was a Mass Book, organized under three main divisions, with masses for the church year, for the saints' feast days, and for special days. Copies crossed the Alps where, particularly in France, it was altered and adapted to local customs. An Italian edition appeared c. 525 A. D. Bishop Maximian of Ravenna (546-556 A. D.) produced an edition in a single volume. Still a third compilation appears to have found its way later into the Leonine Sacramentary.

The Leonine Sacramentary was compiled in northern Italy during

the first half of the seventh century from materials dating back to 550 A. D., or perhaps as early as the fifth century. It includes material found in the Gelasian Sacramentary but much from other sources as well. Something of its character is indicated by its twenty-eight masses for the feast of St. Peter and Paul alone. Variable prayers are provided for the eucharist throughout the church year. Both sacramentaries are examples of adaptations of the Roman rite among the provincial churches in Italy. Further examples of the variety of rites in use in this period are the Bobio Missal which, despite the Roman Shape of its liturgy, is fifty per cent Gallican in content; and the Milanese rite, which has adapted considerable Gallican material to the Roman rite.

The Gregorian Sacramentary is a revision of the Roman rite made by Pope Gregory I, c. 595 A. D. It is a leaner work than the older sacramentaries, shaped with an eye for practical usage. Stylistic alterations gave to the rite a quality of simplicity, directness, and literary grace. But its chief significance lies not in its acceptance among the churches of Italy but its contribution to the evolving synthesis throughout the west. The process began when the emperor Charlemagne, in the conviction that a uniform liturgy, with the prestigious Rome rite as its base, would advance the cause of ecclesiastical and political unity, requested of Pope Hadrian a copy of the Gregorian Sacramentary. The copy as delivered was incomplete, lacking masses for the "green Sundays" and Eastertide, as well as rites for certain other special occasions and needs. But the Franks were only too ready to supply the deficiency from their own rich store of liturgy. Under

the scholarly guidance of Charlemagne's adviser, Alcuin, supplementary texts were provided, producing in time a unified rite that combined the "soberness and sense" of the Roman rite with the warmth and color of Frankish ritual. This fusion of traditions found its way to Rome where, in due course, it became "the" rite, and thus the accepted pattern for the western church.

The west now had a missal, the culmination of a process that had extended over a period of three centuries. And through these centuries there had occurred a shift in the understanding of the Eucharist and in the manner of its presentation. At the beginning of the process, c. 700 A. D., the core of the liturgy remained much as it had been in the time of Hippolytus -- a corporate action involving much movement. Afterward the emphasis was more and more away from something "done" by celebrants to something "said" by a celebrant, the priest. Several factors contributed to the change, most of them related to the idea of the Eucharist as sacrifice.

In the perception of the Eucharist as sacrifice the ceremonial was seen as God's action (earlier it had been man's action) whereby Calvary was recalled -- Christ made present in the Passion. In this present action of Christ (as early as 831 Paschasius Radbertus had asserted that the body of Christ was present in the Mass) there came once again the saving benefits of the Passion. Since the benefits of the Passion were understood to be communicated through the Mass, the occasions for its observance multiplied. Even in pre-Nicene times the expansion of the calendar, as well as the introduction of the rite at

weddings and funerals and other special services, increased the number of eucharistic services significantly. But with this doctrinal shift for private masses grew. Side altars were set up in the churches. Multiple masses were held -- and daily. No longer was the eucharist a community service; it was a rite performed for the people, not with them.

With this multiplication of masses it became convenient, even necessary to shorten the ceremonial, giving birth to the simple, bare-bones service that came to be known as Low Mass. But "popular" is indeed the right word. The people welcomed it because it was short, and, besides it offered busy lay people many opportunities for attending mass. And the typical priest, needing only a single assistant, found in this simplified service convenient response to the demands of an often over-crowded schedule of Sunday and week-day masses.

The elimination of the "layman's liturgy" was unfortunate, but it is important to see it in the context of history. And in this context it is more than an adaptation to the convenience of the priest and layman. Mass conversions in the wake of the barbarian invasions had blessed the church with statistical successes that were mind-boggling, but had at the same time swelled the ranks of the faithful with the ignorant and superstitious, and at a rate beyond the power of the church properly to absorb. Aware of this, the church set rigorous penitential requirements of preparation for receiving communion. In some areas the bishops discouraged frequent communion, offering a "minimum" seasonal communion such as Christmas, Easter, and Pentecost, or,

as in the Gallican territories, simply Easter. Such practice accorded well with the inclinations of the worshippers, whose already superstitious bent prompted them to respond to the presence of the "body" and "blood" of God with "awe" and "fear" even beyond that recommended by the apostle (I Cor. 11:29). But caution would dictate not only the infrequency of communion but the manner of receiving it as well. Suppose one should drop the fragment of bread, the "body" of Christ, or spill his blood? At first various expedients came to be adopted for circumventing this sacrilege, such as partaking of the wine through a straw or tube, or later communicating by intinction. Finally the whole process was further refined by ending cup-communion altogether, and leaving the trained hand of the priest the awful responsibility of conveying the bit of bread to the tongue of the communicant.

In this medieval development we see, then, the gradual removal of the worshipper from the eucharistic action. Contributing further to his sense of isolation was the continuing use of Latin which had long since been a dead language for all but the clergy and the educated laity. And an equally potent factor was the moving of the communion table against the wall of the chancel, leaving the priest to officiate with his back to the congregation. So what was left for the congregation to do? As far as the eucharistic action was concerned, nothing -- another reason for infrequent communion. True, nevertheless, those attending were indeed privileged to witness and be moved by the drama of human redemption. But the eucharistic action had been reduced to the "mere occasion for or accompaniment to the individual's subjective

devotions and thoughts."

4. THE HERITAGE OF THE REFORMATION

October 31 serves well as a fixed date for Reformation Sunday and its observance as the birthday of the Protestant Reformation, but there was nothing fixed about the Reformation itself, either in its origins or its subsequent history.

It was, indeed, on All Saints Day, 1517, that Martin Luther nailed his 95 theses to the church door at Wittenberg, and we do well to assign him a central place in the history of the Reformation. But the Reformation is not traceable to a single date or place or person; it exploded in many places at different times and among various peoples. Before Luther's time it can claim Wycliffe, Huss, and Wessel, and in his lifetime Zwingli, Calvin, Grebel, and others. There were movements within the movement, conflicts along with consensus, the beginnings of new lines of tradition within the "Protestant Tradition". Differences we see and deplore, but with them, and even within them, the riches of diversity. Nevertheless, among the leaders of the Reformation heritage we begin with him.

The Lutheran Tradition

After six years of polemics following Wittenberg Luther produced an ordering of worship for the churches. It included three types of services, beginning with a Latin service, Formula Missae (1523), for occasional use; a "truly evangelical" service for "real" Christians;

and the German Mass, for general use (1526). It is only this last that concerns us here. In this "Sunday Service for the laity" we see the eucharist restored to the people. An outline follows:

THE GERMAN MASS

The altar is to be moved away from the wall, the priest standing behind and facing the people.

Hymn or German Psalm		The congregation
Kyrie Elieson	"Three times, not nine times"	The congregation
Collect		Priest, facing the altar
Epistle		Priest, facing the people
German Hymn		People/Choir
Gospel		Priest, facing the people
Creed	Sung in German	The congregation
Sermon		Priest
Lord's Prayer	A paraphrase	The congregation
Admonition	A preparation for communion	Priest
Words of Institution		
Distribution		
Consecration and distribution of the bread		Priest
A German hymn sung during the distribution		Congregation
Likewise for the wine		
Collect		Priest
Benediction		Priest

A quick glance at the service reveals a high level of involvement by the laity, but there is more to it than that. The changes are posited upon a distinct revolution in the concept of the eucharist.

Luther rejected the doctrine of transubstantiation whereby the priest was presumed to change the bread miraculously into the body of Christ and the wine into his blood. Nor was Christ offered up to God on the altar as an atoning sacrifice for man's sins. Rather to the communicant who comes to the altar in faith Christ comes spiritually and substantially, by his own initiative and in his own power. Christ is present along with the bread and wine (con-substantiation):

Now what is the sacrament of the altar? It is the true body and blood of our Lord Jesus Christ in and under the bread and wine, through Christ's Word, appointed for us as Christians to eat and drink.¹⁶

In the bread and wine (note: lay usage of the cup is restored) it is God who comes bringing forgiveness; the communicant comes with faith in God's promise, is joined to Christ in the sacrament, and receives pardon.

The Reformed Tradition

But elsewhere reformers were wondering what had happened to reform. When would witness to the Biblical "justification by faith" become not merely verbal but actual? "For if your faith is not so perfect as not to need a ceremonial sign to confirm it", wrote Ulrich Zwingli of Zurich, "it is not faith".¹⁷ Away, then, with images, relics, organs, and the like. Away, too, with all practices that hold

¹⁶Luther, Works, in J. S. Whale, Victor and Victim (New York: Cambridge University Press, 1960), p. 120

¹⁷Zwingli, On True and False Religion, in Harry Emerson Fosdick, Great Voices of the Reformation (New York: Random House, 1952), p. 168.

sacraments to be more than signs.¹⁸

The Christian, Zwingli contended, is answerable only to God, whose will is made known in the Bible. Only that which is authorized by Scripture is permitted. And since the whole duty of man is to conform to the will of God, the purpose of the church and its ministry is to proclaim that word. Hence, the liturgy of the church is basically a liturgy of the Word -- or, perhaps, even a "Liturgy of the Sermon"! This was indeed the pattern for worship except for four Sundays set aside for observing the Lord's Supper. In the Liturgy of the Word put forth by Zwingli in 1525 the service opened with a prayer that God would "graciously open His holy and eternal Word to us poor men", and including intercession for rulers and for the persecuted faithful. The sermon followed this opening prayer. After the sermon announcements were made concerning any deaths within the membership and prayers offered for the bereaved. There then followed a General Confession of Sin, which, except for a brief benediction, closed the service. The confession was clearly a response to the preaching of the Word, an "absolution" that fortified the worshiper in his re-commitment to the Divine Will.

Zwingli's disdain for "ceremonial signs" as requirements for confirming faith, his prescribed infrequency for observing the Lord's Supper, plus his emphasis on the memorial character of the rite, could all

¹⁸Williston Walker, A History of the Christian Church (New York: Charles Scribner's Sons, 1942), p. 362

be cited as evidence that the Lord's Supper was given a place only grudgingly in his liturgy. Yet the evidence is to the contrary. He did indeed vehemently take issue with Luther's dictum, "This is my body", denying "that the body of Christ in essence and really, i.e., the natural body itself is....present...."¹⁹ Nevertheless, Christ is present:

I believe that in the holy Eucharist, i.e., the supper of thanksgiving, the true body of Christ is present by the contemplation of faith....Everything done by Christ becomes as it were present to them by the contemplation of faith.²⁰

By the Lord's Supper we give proof that we trust in the death of Christ, glad and thankful to be in that company which gives thanks to the Lord for the blessing of redemption which he freely gave by dying for us.²¹

Moreover, in the observance of this sacrament the believers testify to one another of their common loyalty to their Lord. The Lord's Supper to Zwingli was more than a simple act of remembrance. It was the holy Eucharist, expressing, as Bard Thompson has said, these central affirmations: "contemplation, fellowship, thanksgiving, and moral earnestness."²²

Zwingli offered his Liturgy of the Word in 1525 and his Liturgy of the Lord's Supper on Easter Sunday of the same year. The services are simplicity itself -- although the Zurich authorities made them

¹⁹Zwingli, "An Account of Faith", in Fosdick, p. 189.

²⁰Ibid.

²¹Zwingli, "On True and False Religion", in Fosdick, p. 169.

²²Bard Thompson, Liturgies of the Western Church (New York: World, 1961), p. 146.

simpler still by forbidding the antiphonal singing provided for in the liturgy of the Lord's Supper. The two were created separately and do not "connect" well, but taken together we get the following order:

THE LITURGY OF THE WORD

Prayer: For divine direction in His Word
For rulers, the persecuted

Lord's Prayer

Sermon

Prayer for the bereaved faithful

General Confession

Prayer: For forgiveness, "life everlasting"

LITURGY OF THE LORD'S SUPPER ("Action or Use of the Lord's Supper")

Prayer	Overseer or Pastor
The Lection: I Cor. 11:20, 29	Server or Lector
Hymn (antiphonally)	Men and Women
Lection: John 6:47, 48, 63	
Kissing of the Bible	Lector
Creed	antiphonally, Men and Women
Invitation to Communion	Server
The Lord's Prayer	Server
Response: "Amen"	People
Prayer	Server
Words of Institution	Server

Distribution	Servers
The bread and wine are distributed separately	
Each partakes "with his own hand"	
A Thanksgiving: Psalm 12	Pastor begins; then, men and women
Benediction: Thanksgiving, ascription of praise	Pastor
Response: Amen	People

From Zwingli and Zurich we are ready to turn to Calvin and Berne -- but not quite. Consideration of Calvin reminds us of the diffusion of the Reformed movement; moreover, in following Calvin and his work our awareness of the movement's diversity is further confirmed by a look at another -- and, until recently, all-but-forgotten -- leader in the reformed tradition, Martin Bucer of Strassburg. Bucer was one of the most creative liturgists of his his time. His influence was immense, particularly as his work was recognized, aporeciated, and to a large extent appropriated by Calvin himself.

Martin Bucer began a career as pastor and preacher of the reformed tradition in Strassburg in 1522. The distinguishing marks of his theology are his emphasis on the omnipotence and glory of God; a Christian confidence based on a doctrine of election; and a life of high moral endeavor derived from that sense of election. In his doctrine of the Lord's Supper he was "part way between Luther and Zwingli"; he maintained that Christ is actually present -- spiritually: "The Lord truly offers and gives His holy and sactifying body and blood to us in the Holy Supper, with the visible things of bread and wine, through the ministry of the church."²³ Bucer's Strassburg Liturgy (1539)

²³Ibid., p. 165

represents his response to what he considered to be the "deplorable differences" in liturgical practices among the reformed churches and his growing appreciation of the church as a community of love and of the liturgy as a means of grace for the body of Christ. In the liturgy below it is apparent that Bucer has moved beyond the extreme simplicity that characterized the liturgy of Zwingli. The comments in the second column are, of course, my own.

THE STRASSBURG LITURGY

"Concerning the Lord's Supper, or Mass, and the Sermons"

Confession	Included acceptance of God's grace New resolution new life
Absolution	Brings comfort, renewal
Psalm or Hymn	Voices raised in common worship Means of furthering true godliness
Prayer of Illumination	That the Word be truly "heard in all diligence and faith".
Gospel Reading	Resumes where he left off previous Sunday
Ten Commandments	Sung. "Or something else"
Sermon	With a concluding exhortation when Lord's Supper is observed
Apostles' Creed or Psalm, Hymn	Sung. Elements brought to the table. As response to the Word. Transition from Word to Sacrament
The Great Prayer	Consecration of communicants; for increase of their faith and love.
Lord's Prayer	
Words of Institution	
Psalm	People come forward, kneel
Prayer of Thanksgiving	
Blessing	Numbers 6:24-26

It was during Calvin's exile in Strassburg, and while Bucer was a pastor there, that Calvin came under Bucer's influence. Much of Bucer's thought was channeled through Calvin out into the larger arena of the Reformed movement, with Calvin, as we know, giving it a system and clarity and fire all his own. And as to liturgy, Calvin's indebtedness to Bucer, although considerable, is less than some of Bucer's admirers claim. Even so, Bucer is acknowledged today as one of the "great voices of Reformation". There is a renaissance of Bucer, says Bard Thompson, and "Strassburg is acclaimed 'a center of liturgical reformation'"²⁴

Contrary to popular perception, of all the voices of the Reformation, none was more irenic than John Calvin. The divisions within the Protestant movement troubled him deeply and he labored long to bring the Lutheran, Zwinglian, and Reformed churches together. "I would cross the seas," he wrote to Archbishop Cranmer, "if by this means holy communion might prevail among the members of Christ."²⁵ This conciliatory spirit, coupled with his doctrinal and liturgical stance, must indeed have seemed to some to hold real promise for the longed-for unity. For Calvin was, like Bucer, "part way" between Luther and Zwingli -- "nearer the Swiss reformer in form, and to the German in spirit." All could concur in his indignant remonstrance to Cardinal Sadolet that in the Mass "in the room of the sacred Supper has

²⁴Ibid.

²⁵Fosdick, p. 199

been substituted a sacrifice by which the death of Christ is emptied of its virtue".²⁶ Congenial to Zwinglianism was his contention that in the Supper there is a "spiritual communication"²⁷ that is content with "the bond of his spirit, and does not require at all a presence of the flesh enclosed under the bread, or the blood under the wine".²⁸ But contrary to Zwingli, he sees it as more than a sign; and Christ's presence is more than the "contemplation of faith". Indeed, he held to a view of the Real Presence that had certain affinities with Luther. Once he declared, "It is not by the imagination and thought Jesus gives his body and blood in the Supper" "but the substance of them is truly given unto us."²⁹ But elsewhere he makes it clear that the presence, though real, is a spiritual presence received by faith: "Christ, out of the substance of his flesh, breathes life into our souls, nay, diffuses his own life into us, though the real flesh of Christ does not enter us."³⁰ And again,

The reign (of Christ) is in no way limited to any places in space, and in no way determined by any bounds that Jesus Christ should not show his power wherever He pleases, in heaven or on earth, that he should not declare himself present by his power and virtue, that he should not ever aid His own, breathing living life into them, sustaining them, strengthening them, giving them vigor, and ministering to them no less than if He were present in Body; in fine, that He should nourish them with His own Body, the participation whereof he makes to flow into them by the power of His Spirit.

²⁶Calvin, "Letter to Cardinal Sadolet", in Fosdick, p. 207.

²⁷Calvin, "Instruction in Faith", Ibid., p. 232.

²⁸Ibid., p. 233.

²⁹Calvin, "Institutes", in Dix, p. 633.

³⁰Calvin, "Institutes", in Walker, p. 394.

Such, then, is the mode of receiving the Body and Blood of Jesus Christ in the sacrament.³¹

In sum, Calvin held an intermediate position with regard to the Lord's Supper: he denied that there was any change in elements; the believer did not receive the Body and Blood but the power or virtue of the Body and Blood.

With this high concept of the Supper, its power to sustain and nourish the believer - it is not surprising that Calvin contended for a weekly observance. But even his conciliatory recommendation of a monthly communion yielded to a quarterly observance decreed by the Genevan Council. Nevertheless, Calvin's Sunday Service remained Ante-Communion, anticipating the Lord's Supper. His complete liturgy, as set forth in The Form of Church Prayers (1545), is carefully crafted, showing a connectedness between Word and Sacrament that was lacking in the Zwinglian formula.

THE FORM OF CHURCH PRAYERS Strassburg, 1545

Declaration of God's Glory
and man's frailty
Confession

Man's wretchedness, God mercy

Absolution

God's promises, reconciliation

Ten Commandments (Sung)

Not to convict but to instruct in
God's will and bring to true piety

Prayer of Illumination

-- by the Holy Spirit, that the Word
be truly preached and heard

Gospel Reading

Gospel and sermon one inseparable
element.

³¹Dix, p. 633

Sermon

Great Prayer

Intercessions: response to the Word

Lord's Prayer

A paraphrase: God's glory, man's obedience

Apostle's Creed

Transition - response to sermon and necessary sign of commitment before Supper

Prayer of Humble Access

Table furnished at this point
That might receive communion for spiritual benefit

Words of Institution

Words of Exhortation

Warning against unworthy participation. Disqualified fenced from table.

Psalm

Thanksgiving

Psalm

Benediction

Calvin contended that the power and virtue offered in the Supper cannot be communicated apart from the preaching of the Word. Hence, the importance of the sermon, which proclaims the promises of Christ and interprets the signs of the sacrament. But beyond this preparatory preaching was the "preaching" of the Words of Institution and the Exhortation. The hymns (psalms) had a "message", and the Great Prayer was a short sermon. The whole service was shaped to the effecting of an understanding of and obedience to the will of God.

The strengths and weaknesses of Calvin's liturgy are by and large those of the Reformed tradition itself. The service was austere, verbose, intellectual, didactic, introspective. Yet by the same token, these very qualities mitigated against the sort of piety, all too com-

mon, that is generated by mere sentimentality and expressed in emotional "highs". The Reformed liturgy offered plain but solid fare - "to nourish" and "give vigor". And for many seekers in those early days and since, that has been more than sufficient.

The Anabaptist Tradition

"In themselves", declared Hans Denck, early Anabaptist leader, "ceremonies are not useful, and he who thinks thereby to obtain anything, whether through baptism or the breaking of bread is superstitious."³² Denck and others who had shared Zwingli's disappointment that Luther had not gone far enough in his reforms soon extended their disappointment to include Zwingli himself. They objected to infant baptism -- and were outraged by its forced practice by the Zurich authorities. They renounced participation in civil government, proclaimed the Scriptures as the one law of Christ's church. Theirs was a "free" movement and there was much diversity, but all practiced believer's baptism and most observed the Lord's Supper. Nevertheless, so wary were they of ceremony that even these two ordinances they acknowledged with some reluctance.

For Anabaptists Baptism was the "outward symbol of a person's acceptance of Christ and his decision to unite with God's people."³³ And Balthasar Hubmaier begins his A Form for the Celebration of the

³²Cited in Fosdick, p. 282

³³Ibid.

Lord's Supper with a lengthy preface on its meaning. Those who come to the table must have an "inward and ardent hunger and thirst after the bread that came down from heaven....and after the drink that flows into eternal life -- to eat and drink both in the spirit, faith, and truth as Christ teaches us."³⁴ Those are already in the true communion of Christ and a member of his body who, in feeding the hungry, clothing the naked, comforting the imprisoned, etc. (matt. 25) have thus proved their thankfulness to Him. "That is the true communion of the saints which is not a communion because the bread is broken; but where the bread is broken because the communion has preceded and been enclosed in the heart...." Nevertheless,

....In order that the church also may have knowledge of his heart and will, the man now holds communion with her in the breaking of bread in which he gives to her in public testimonial, yes, makes her a sacrament or oath and gives her his plighted troth that he will offer his body and pour out his blood also for his brethren in the faith. And this he does not of human wantonness as Peter, but in reliance on the grace and power of the suffering and bleeding of our Lord Jesus Christ his own Savior, a living memorial of whose sufferings and death is now made clear to men by the breaking of this bread and the administering of this cup.³⁵

In a few brief sentences Hubmaier sketches a suggested "form" for the making of this public testimonial:

"A Common Silence"

That those who come to the table may meditate upon the sufferings of Christ....and "rest on the Lord's breast".

Lord's Prayer

The congregation

³⁴Balthasar Hubmaier, "A Form For the Celebration of the Lord's Supper", in Fosdick, p. 311.

³⁵Ibid., p. 312

Explanation by Minister	"....That here bread is bread and wine is wine."
The Covenant	The minister, "Will you" to denying the flesh loving neighbor. etc., people responding, "I will."
Invitation to "Eat and drink"	Minister
The Partaking	

It may be noted that in this service there is no place for congregational singing, and indeed in many Anabaptist groups such was considered an affectation. But others welcomed it enthusiastically, and some of the most significant contributions to early Protestant hymnody came from Anabaptists. The common characteristics of Anabaptists were simplicity and diversity of forms. Many of their ideas reached America through such groups as Baptist, Congregationalists, and Quakers.

The Anglican Tradition

In 1534 Henry VIII broke with Rome, became head of the Church of England -- and remained an orthodox Catholic. The break with the papacy was the only significant "reform" for the church until the accession of the child-king, Edward VI, in 1547. Then, under the Protectorate of the Earl of Somerset (1547-1549), a proponent of Protestant policy, it was ordered that the sacrament be offered in both kinds, services in English were introduced, purgatory was repudiated, and masses for the dead forbidden. But the leading spirit of the Protestant Reformation in England was Archbishop Cranmer. Cranmer had been at work for several years on a service book that would replace both the missal and breviary of the Church. In 1549 his first Book of Common Prayer was ready. Truly "incomparable", as good Anglicans like to

remind us, as a work of liturgical art, it also managed to incorporate and "put on record" the doctrinal reforms decreed by Somerset.

Cranmer was determined that the Prayer Book should be free of any suggestion of the Eucharist as sacrifice. In it Christ was set forth as "one oblation, once offered, a full, perfect, and sufficient sacrifice". But the wording concerning the elements was ambiguous ("trickery", said some), with the doctrine of transubstantiation neither affirmed nor denied. However, the words of the priest in administering the bread and wine -- "the body of our Lord Jesus Christ, which was given for thee, preserve thy soul unto everlasting life" -- implied that the body and blood were actually received. The publishing of the Prayer Book was coincident with the return of Protestant exiles from the continent, together with the influx of refugees from other countries, including Martin Bucer and other distinguished Protestant scholars and leaders. These voices joined in the chorus of protest against the Romanish elements in Cranmer's work. In response, Cranmer issued a second Prayer Book, 1552.

The second Prayer Book went far beyond the cautious and ambiguous reforms embodied in the earlier work. Ceremony was diminished, the title "mass" omitted, the words "table" and "Bod's board" replaced "altar" and, as to kneeling at the communion, it was not to be supposed "that any adoration is done, or ought to be done, either unto the sacramental bread or wine there bodily received or unto any real and essential presence there being of Christ's natural flesh and blood."

The Introit and Gloria in Excelsis were replaced by the Ten Commandments, a change suggested perhaps by Calvin's Strassburg liturgy. The intercessions omitted prayers for the dead. The doctrine of the Real Presence was totally rejected. In handing the elements to the communicant the priest would no longer say, "The body (blood) of our Lord Jesus Christ" but "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving," and "Drink this in remembrance that Christ's blood was shed for thee, and be thankful." Common bread was used instead of a special wafer, and any that was left over returned to the curate for its common use. Such terms as "holy mysteries" were stricken. No single doctrine of the Supper is presented but a tilt toward Zwinglianism is apparent. More to the point, it seems to me, is the suggestion of Gregory Dix that in the Exhortation, Invitation, Declaration of Absolution, and the Comfortable Words we find the return to the true intent of the Eucharist, a sacrifice of praise and thanksgiving.³⁶ The structure of Cranmer's service follows:

THE ORDER OF ADMINISTRATION OF THE LORD'S SUPPER
Book of Common Prayer 1552

Lord's Prayer

Collect for Purity

Ten Commandments and Kyrie

Priest and People

Collect for the Day

Epistle

³⁶Dix, p. 633

Bospel

Creed

Sermon, Homily or Exhortation

Offertory

Offertory sentences

Priest

Offering received

Wardens

Prayer for the Church

Comitting prayers for the dead

Exhortation

Invitation to Commune

General Confession

Declaration of Absolution

Comfortable Words

Sursum Corda

Priest and People

Prayer of Humble Access

Consecration

Communion

Lord's Prayer

Priest and People

Prayer of Oblation or Thanksgiving

Gloria in Excelsis

People

Blessing

The service, as can be seen, provided significant opportunities for the participation of the people. Hymnody, however, was absent, since Cranmer lacked the talent for versifying and qualified hymn writers were not available. But the liturgy's sensitivity to the needs of the worshipping congregation, its moderation and balance and literary excellence have made it a source of pride and a unifying force among diverse elements of Anglicans. These qualities it bequeaths to the 1977

Proposed Book of Common Prayer, a revision that honors both the demands of change and the continuity of the Anglican tradition.

5. THE DISCIPLE HERITAGE

The liturgical tradition of the Christian Church (Disciples of Christ) finds a place in this study both because it stands as an important development within the Free Church tradition and because it is my own.

The Disciples of Christ, tracing their origins back to the beginning of the nineteenth century, are the largest communion to have its origin in the New World. Under the leadership of Alexander Campbell, along with Barton W. Stone and others, they established themselves as a movement protesting the disunity and party strife within the church universal, with a plea for unity on the basis the faith and order perceived to be explicitly set forth in the New Testament. They contended that when "the ancient order of things" was restored unity and harmony would prevail among all God's people.

Although the dream of achieved unity eluded both the pioneers of this movement and their successors their quest for unity did produce, says James White, "a recognition of the centrality of the Lord's Supper in the New Testament, and the Disciples became the first Protestant group to recover and to retain weekly communion."³⁷ And George Hedley

³⁷James F. White, Christian Worship in Transition (Nashville: Abingdon Press, 1976), p. 68

marvels that

The revival of the Communion as central in the weekly Christian Worship of God came first in America in a conspicuously nonritualistic group....In proportion to the membership therefore the Disciples have probably more individual communicants each Sunday than does any other Christian body; and thereby they give to their people a privilege that most of other Churches have made difficult to obtain or have denied altogether.³⁸

Today Disciples are sharing the insights of their own experience with "the Body of Christ at large". Again James White notes "The contributions of the Disciples' representatives to the COCU Commission on Worship have been outstanding for many years."³⁹ And all this the heritage of a "non-ritualistic" frontier religious group of early America! What is the nature of that heritage?

"For the Disciples of Christ, as for the majority of Christians," writes W. B. Blakemore, "participation in the communion is the central and definitive act of worship. To grasp the meaning of the Lord's Supper is to grasp the meaning of worship."⁴⁰ To Alexander Campbell that meaning was found in the obedience to the plain command and example of scripture, specifically set forth in Acts 2:42: "And they continued steadfastly in the apostles teaching, in the fellowship, and in the breaking of bread, and in prayer." This passage, supported by other scriptures such as Acts 20:7, were warrant not only for frequent but,

³⁸George Hedley, Christian Worship (New York: Macmillan, 1953), P. 201

³⁹White, p. 116.

⁴⁰William Barnett Blakemore "Worship and the Lord's Supper", in his The Revival of the Churches (St. Louis: Bethany Press, 1963), p. 232.

most definitely, weekly "breaking of the bread" (a term preferred by Campbell, even over "Lord's Supper"). Contention for obedience to a divine command, particularly in the context of the polemics of the times, opens this approach to a temptation, to legalism a legalism which Disciples have by no means escaped. Yet for some of us who may have been exposed over-much to the charges against Campbell of a legalistic spirit, it is refreshing to find in a first-hand examination of his writing, allusions to the Lord's Supper as an occasion for joy, celebration, fellowship, reconciliation. "All Christians," he says, "are members of the family of God", and may therefore approach His table, with its loaf and cup, "without fear, and partake of it with joy."⁴¹ It is "a feast",⁴² and "eating for refreshment".⁴³ For every guest at the table it is "the strength of his faith, the joy of his hope, and the life of his love."⁴⁴

The Lord's Supper for Campbell was commemorative in nature. As the worshipper receives the "symbols" Christ says to him, "This is my body broken for you, this is my blood shed for you." And the disciple in turn says, "Lord, I believe it. My life sprung from thy suffering; my joy from thy sorrows; and my hope of glory everlasting from thy

⁴¹Alexander Campbell, The Christian System (Cincinnati: Standard, 1901), p. 269

⁴²Ibid., p. 271

⁴³Ibid., p. 272

⁴⁴Ibid., p. 273

humiliation and abasement even to death." And the character of the church as a community of love is confirmed as each disciple passes the elements to his fellow disciple, saying in effect, "You are my brother, once an alien are now a citizen of heaven; once a stranger, are now brought home to the family of God. You have owned my Lord as your Lord, my people as your people. Under Jesus the Messiah we are one....Thy sorrows shall be my sorrows, thy joys my joys."⁴⁵

The commemoration, as is clear from the above, honors a present Lord. It is a feast appointed by God, Campbell declares; "not only did the Lord appoint it, but in eating it we have communion with the Lord." And he quotes with approval an elder's remarks at the table: "as the Lord ever lives in heaven, so he lives in the hearts of his people."⁴⁶

Since the "primary object"⁴⁷ of a church meeting, as with the apostles, is to "break the loaf", all things should be done "decently and in order". Campbell made no attempt to prescribe an order of worship but did offer "the nighest approach to the model" he had in mind in a description of one church whose services he had attended. The sequence of parts would appear in a modern day church bulletin something like this:

⁴⁵Ibid.

⁴⁶Alexander Campbell, "Breaking of the loaf", Millennial Harbinger, I, 1830, p. 87, Extra.

⁴⁷Campbell, The Christian System, p. 275

THE ORDERCAMPBELL'S COMMENTS

	Table furnished before meeting
A "call to worship" (small c.w!)	A "president" (lay) of the group
Hymn (all standing)	
Scripture reading (the crucifixion)	Another "brother"
Prayer: Thanksgivings, Suplications	A brother
"Amen"	The congregation
Scripture: an epistle	The president
Hymn	Another brother leading
Lord's Supper	
Remarks: its meaning	President
The bread: lifts, breaks, gives thanks, passes to disciples on each side	
The cup: "in like manner"	
Hymn (standing)	The congregation
Prayer: intercession for the needy, afflicted; for conversion of the world	Another brother
Contribution or fellowship	
"Edification": Comments, inquiries — a sharing	Several brethren read scriptures, with comments
Hymns ("several")	Selected by the brethren
Motion for adjournment	A brother
Benediction	President

Campbell notes that he attended the "meetings" of this congregation on several occasions. All services included the same items, but not invariably in the same order. Though "nothing appeared to be done in a formal or ceremonious manner", everything proceeded in good order,

no person rising to speak without invitation and no person leaving before the end of the service without special permission. "The joy, the affection, and the reverence which appeared in this little assembly, was the strongest argument in favor of their order". "Everything exhibited the power of godliness as well as the form...."⁴⁸

This style of worship, admirably suited to the frontier of Campbell's time, would prove highly adaptable to the westward movement of the frontier in the decades following. As time passed, even in the older communities it proved congenial, for even at the turn of the century the population of America was still predominantly rural. But with the passing of the frontier, growing urbanization, and upward cultural mobility, changes in the lives and lifestyles began to be reflected in the worshipping congregation. On the surface this was signaled by the appearance of "two of civilization's amenities..., carpets and organs." But more basic was the alteration of the content and structure of the service itself. Increasingly "pastors" were called to give full-time guidance to the flock -- and to give the sermon and to plan and "lead" the service. Choirs replaced song leaders, brought "specials", and sang responses. Opportunities for lay participation and leadership diminished. Through it all the Lord's Supper long continued to remain the concluding and climactic act of worship, but at length this honored place gave way to the minister and his sermon -- a change actually designed to safeguard the significance of communion

⁴⁸Campbell, Millennial Harbinger, p. 88.

as a part of worship, inasmuch as many worshippers had developed the habit of leaving after the sermon. The use of symbols came slowly -- as late as 1900 even a simple cross was verboten. But come they did, crosses, candles, dossals, frontals, "liturgical colors". And the minister covered business attire, or slacks, with robe and stole.

Changes came in abundance but were not easily managed. But several publications, some of substantial merit, appeared from time to time to give guidance to the minister and church. John B. Burns had published The Christian Minister's Manual as early as 1884, and A Manual for Ministers by R. C. Cave appeared in 1918. Peter Ainslie's Christian Worship (1923) recognized "both the Scriptural and historic elements in Christianity" and drew freely upon "the great wealth of devotional literature of the Church universal."⁴⁹ The then current need for direction is probably reflected in the detailed rubrics in the services Ainslie offers. Communion follows the sermon, according to "the earliest practice (see Acts 20:7-11)" but "may precede the sermon if any church so prefer".⁵⁰ The minister's remarks at the table are brief, but the people are drawn into a high degree of involvement in chanting the twenty-third psalm "or other appropriate canticle"⁵¹ before the prayer of thanksgiving, and joining in a responsive reading following the partaking of the elements.

⁴⁹Peter Ainslie, Christian Worship (Baltimore: Seminary House Press, 1923), Forward.

⁵⁰Ibid., p. 28

⁵¹Ibid., p. 18

In 1927 W. S. Lockhart published The Ministry of Worship. The first two thirds of the book discusses the psychological approach to worship, followed by more than fifty pages of outlines of worship services. To most Disciples ministers today the pitfalls of subjectivity inherent in a preoccupation with the psychological aspects of worship are all too evident. But Dr. Lockhart's work, both in his writings and through a series of Christian Life Conferences, made a worthy contribution to the understanding of the worship experience.

Benjamin L. Smith's Manual of Forms for Ministers was published in 1919 and re-issued in 1928. The section "The Church: Her Work and Worship" includes three suggested Orders of Service, seven forms for observing the Lord's Supper, and a generous selection of prayers, scriptures, and other worship resources. As a young minister fresh from seminary I found in this work valued worship resources for several years.

Christian Worship, A Hymnal, published in 1941, featured "church-type" hymns and provided a generous selection of responsive readings, calls to worship, invocations, and other worship resources. In 1953 Christian Worship, A Service Book appeared, under the editorship of G. Edwin Osborn. Designed as a companion to Christian Worship, A Hymnal it bears a strong Disciple imprint while drawing widely from other traditions. Orders of service fill the first 150 pages, followed by 415 pages of carefully selected prayers, litanies, communion sentences, etc., and concluding with a lectionary of lessons from the New Testament and Psalms covering a five year cycle. Dr. Osborn sees

worship as a progression of "acts": Reverence, Fellowship, Dedication, and Renewal. In a later work, The Glory of Christian Worship (1955) he makes it clear that "These are not regarded as mutually exclusive categories, but as aspects of the same phenomenon."⁵² And that phenomenon is Christian worship - "something gloriously objective....the offering of self's utmost devotion to God in recognition of God's meaning to us."⁵³

The writings of Keith Watkins, Professor of Christian Worship and Parish Ministry at Christian Theological Seminary, may be cited as representative of current developments in liturgical thought and practice among Disciples. In The Breaking of Bread (1966) Watkins stated objective was "to suggest an approach to the understanding and practice of worship which takes seriously the Disciple heritage while at the same time it is responsive to the new movements in Christendom."⁵⁴ In this work Watkins pursues his objective with no little success, though his model for a service of worship is over-weighted with characteristically non-Disciple items, such as Confession of Sin, Words of Assurance, The Apostles' Creed, and the Sursum Corda. But a few years later in seminars, workshops, and in a book, The Feast of Joy (1977) Watkins opts for a liturgy that is closer to that of the early Disciples and the primitive church, a liturgy that is "a swift, vigorous, dramatic ceremony

⁵²G. Edwin Osborn, The Glory of Christian Worship (Indianapolis: Christian Theological Seminary Press, 1960), p. 17

⁵³Ibid.

⁵⁴Keith Watkins, The Breaking of Bread (St. Louis: Bethany Press, 1966), p. 8

that accomplishes what it sets out to do: to enable us to present ourselves to God and he (sic) to us."⁵⁵

Two publications from the Worship Study Commission (1966-1972), Worship in the Christian Church (1969)⁵⁶ and In Spirit and In Truth (1973)⁵⁷ were offered as guidelines for local congregations. From 1968 to 1974 Disciples had a staff position of director of worship program within the Division of Homeland Ministries. Some of its functions are still carried on by that division.

All in all, there is today among Disciples a positive movement toward a worship that "takes seriously the Disciple heritage", is responsive both to the liturgical tradition and the new movements in Christendom, and enables us "to present ourselves to God and God to us" -- no more and no less.

⁵⁵Keith Watkins, "The Service as a Whole", (1972) unpublished.

⁵⁶Worship Study Commission, Worship in the Christian Church (St. Louis: Bethany Press, 1969).

⁵⁷Worship Study Commission, In Spirit and In Truth (St. Louis: Bethany Press, 1973)

Chapter 4

TODAY'S CHURCH AT WORSHIP

Paul spoke of the good news of the Kingdom as "this treasure" -- a treasure in earthen vessels (II Cor. 4:7). We still have this treasure, and looking back we can see that through the centuries the vessels that contained it have been many and various. And even now new vessels are being shaped for the old and timeless treasure.

The vessels, moreover, are earthen. Being "of the earthy, earthy" they are imperfect -- but this earthiness is humanity itself. They are vessels of the common life, of, by, and for people. This we must remember as we create new forms for worship today bearing in mind always that they exist not for themselves but "to show that the transcendent power belongs to God and not to us".

The Language of Worship

A liturgy that effectively communicates the gospel must be rooted in the language of the people. "Thee", "thou", "dost", and a host of other archaisms -- all a part of everyday speech in the 16th century -- should, by and large, be avoided. So-called "sexist" language should be eliminated wherever possible. Since liturgy is spoken, and listened to, sentences should not be unduly long. Commendable in this regard are the shortened, direct, often staccato sentences of The Worshipbook.¹

¹The Worshipbook (Philadelphia: Westminster Press, 1970).

The proposed Book of Common Prayer² also has been mindful of this; for example, the exhortation of the Solmnization of Marriage in the earlier prayer book contains one sentence eleven lines long, whereas the longest in the corresponding Blessing of a Marriage in the new contains only one sentence as long as six lines. And the Free churches, in their choice of worship materials, must be equally vigilant.

But it is not enough to speak in a contemporary idiom; the question is, Which contemporary idiom? We must indeed direct our liturgy to the man in the street, but that does not mean that it must speak the language of the streets. The elevation of thought that characterizes matters of faith is communicated in language that has the quality of poetry -- imagery, allusiveness, figures of speech, and, by no means least, a sensitivity to rhythm and sound. This, too, is "common" speech, pre-dating written speech and recorded history. It is the language of the soul.

Flexibility and Freedom

The Anglican service of Morning Prayer with sermon has about thirty items to be said or sung. But a bare-bones Eucharistic liturgy could include as few as five -- Readings, Sermon, Offering, Prayer, and Communion. The range between the two illustrates both the variety of services that presently exist and the possibilities for creativity as the church addresses itself to the worship needs of an increasingly

²The Book of Common Prayer (New York: Church Hymnal Corporation, 1977)

diverse and complex society.

Diverse and complex it indeed is, not only with its multiplicity of cultures and subcultures but also a diversity of experience that is brought to the service by the worshippers even in an average homogeneous congregation. It is the needs of these latter to which this study is directed.

Until recent years providing variety in their worship services was not a special problem for the churches because worshippers were, by and large, members of a homogeneous community, sharing within fairly narrow limits similar day-to-day experiences. But today's mobility provides to the average worshipper a wide range of experience. The varieties of entertainment and recreation, a wide spectrum of "cultural" offerings ("Name That Tune" to opera), the steady multiplication of types of vocational and occupational involvement -- all these experiences ill-condition the worshipper for a style of worship that is "more of the same" week in and week out.

In attempting to meet this situation in my own congregation I began by "adopting" the liturgical calendar. The thematic emphases of the Church Year are themselves varied, and their development through appropriate (and similarly varied) music, colors (paraments, stoles), readings, and sermons have provided a richness which we as Free churchmen would not otherwise have experienced. And within the framework of the church calendar I have found it most helpful to concentrate on "Special Days". "Something new" is accepted for special occasions,

even by those in the congregation who are resistant to change. Later, the "something new" that was used once without catastrophic consequences is no longer new and may, if it went well, find its place from time to time in a "regular" service.

Different forms of prayer, such as the litany and "bidding" prayer, can provide a welcome change from the conventional Pastoral Prayer. Calls to Worship, read responsively, may include scriptural selections but also contemporary forms, such as those of William B. Oden in his Liturgy as Life Journey.³ Responsive benedictions, or "Sending Forth" as in Oden's Liturgy offer an alternate and effective conclusion to the service. I have found that our congregation welcomes the opportunity to learn "new" hymn's from our new Disciple Hymnal, Hymnbook for Christian Worship,⁴ and both the process of learning something new together as well as the hymn itself add to the variety and enrichment of worship.

Corporateness

In the primitive church worship was corporate, and any revitalization of worship today will require the recovery of its corporate character, the participation of the whole community of believers. This involves, first, a sharing of leadership in the liturgy. The change is already evident in various contemporary service books. The proposed

³William B. Oden, Liturgy as Life-Journey (Los Angeles: Action House, 1976).

⁴Hymnbook for Christian Worship (St. Louis: Bethany Press, 1970).

Book of Common Prayer specifies roles appropriate to the respective orders in the Episcopal Church, lay persons, priests, deacons, bishops. The Worshipbook of the Presbyterians designates ministers "or other persons" for scripture readings and prayers.

Similarly, in An order of Worship⁵ of the Consultation on Church Union provision is made for lay persons to read the scriptures, lead the litany of intercessions and petitions, and bring to the Lord's table the gifts of bread and wine. Lay leadership, of course, has long been a tradition in the Free churches, albeit in recent times a tradition honored as often in the breach as in the observance.

Put corporate worship goes beyond the enlistment of lay people for leadership in the liturgy. It provides opportunities for total participation by the congregation, such as responses (Calls to Worship, litanies, offertory at the Lord's Supper, etc.), the Passing of the Peace, and requesting of prayers for special needs in the Prayers for the People. Not least (perhaps foremost!), new attention should be directed toward a wider and more enthusiastic participation in the congregational singing. This has immense possibilities, and can be achieved.

A word of caution: involving the people does not simply mean keeping them overtly active in the "proceedings". Worship also goes forward in moments of quiet. There is, says one of the saints, "a

⁵Consultation on Church Union, An Order of Worship (Cincinnati: Forward Movement Publications, 1968).

rest most busy", and to share in such moments is often to "participate" at the deepest possible level.

The Lord's Supper

The Lord's Supper is observed every Sunday in the Christian Church (Disciples of Christ) and its weekly observance is gaining advocacy (and presumably some increase) in other Christian bodies. Yet the basic issue is not one of frequency but of centrality. The Lord's Supper is not "included" as one item among many in an order of worship. The Supper is itself the principal act of Christian worship.

Signs, symbols, and actions are among the most effective means of communication. In these days of television, with the public conditioned to the primacy of the visual, it is indeed providential that we have this powerful sign-act of communication at hand for communicating the gospel.

The manner of this enactment need not -- should not -- be precisely the same week after week. Music, of course, varies, the prayers vary. The congregation can be involved in responses before or after Communion - or both. From time to time the choir can sing an appropriate number such as "Holy Communion" by Thomas Aquinas, as the people are being served. So powerfully do these acts communicate that at special times, such as Maundy Thursday or Christmas I lead a service of "silent communion" -- the minister lifts and holds the bread and cup for a few moments as the people recall in silence Christ's words of institution; we bow a few moments for a silent thanksgiving,

the minister's spoken "Amen" signaling the conclusion of the prayers. The appreciative response of the people over the years testifies to its effectiveness as an alternate mode of presenting the sacrament of Communion.

Our first concern, however, is not modes but meaning. And it is sensitivity to the meaning of the Lord's Supper that gives shape to the mode. In Communion we meet with Christ at his table, recalling his sacrifice for our salvation, his continuing presence with his people, and the promise of his final victory. To all this the one appropriate response is that of thanksgiving, celebration. The common meal becomes a banquet of joy.

The Faith of the People of God

A service of worship is not a collection of items programmed in such a way as to provide diversion or entertainment for an audience. It is not even a set of "religious exercises". In Christian worship faith is expressed, the Good News proclaimed. A valid test of Christian worship, then, would be this, What does it express?

A liturgy that is Christian declares "the whole counsel of God" (Acts 20:27). It proclaims the great convictions of the Christian community -- God as Maker of heaven and earth, God related to his world, the "upholding all things by the word of his power" (Heb. 1:3); Jesus as Christ, Son, Lord, Saviour; forgiveness of sins and newness of life; the fellowship and communion of the Holy Spirit; the Church as the body of Christ; eternal life in his everlasting kingdom.

APPENDIX

During the past few years my interest and efforts within my congregation have been directed especially toward the enrichment of its worship. The special services in this appendix are a reflection of those efforts. Special services, it seems to me, offer the opportunity for a readier acceptance of the unfamiliar by the worshippers -- with the expectation that much that is attempted may prove to be acceptable and appropriate for use at a later time.

Any attempt at creativity in worship must be restricted both by the traditions of the communion in which one works and the customs, attitudes, and expectations of the particular congregation. For example, the "Prayer of Confession" and "Words of Assurance" are alien to Disciples liturgy and probably would not be well received in most Disciples congregations. While practice among us differs as to the place of the Lord's Supper in the service (preceding or following the sermon?), in my particular congregation the custom long has been to have it precede the sermon, concluding the service with the sermon and the invitation to membership. In this context, communion at the close, while customary for many denominations and congregations, would be somewhat "innovative" for our congregation.

The services illustrate also, I believe, the importance of both form and freedom, and their relationship to each other. They offer variety, but variety under the discipline of form. At the same time, the services reveal the freedom and variety available to us within the norms of Christian worship. All proceeds within "the shape of the liturgy"!

APPENDIX A

A SERVICE FOR REFORMATION SUNDAY

As the observance of Reformation Sunday, 1978, approached it occurred to me that the congregation deserved something better than the usual minister's exposition of Luther's Reformation themes (justification by faith, priesthood of all believers, etc.) and the singing of "A Mighty Fortress". Since Luther declared his faith in song as well as polemic, why not let him speak to us on this 431st anniversary date through his hymns? The congregation would be cued in two or three weeks earlier to learn a few of Luther's hymns otherwise unfamiliar. The choir would learn others, these to be sung during the sermon time as a "chorus", responding at intervals to the points, made with utmost brevity, by the minister. The hymns used were the six included in the hymnal of our church. The congregation was asked to follow carefully the words of the hymns sung by the choir. To make this easy -- and more likely -- the words of these hymns were printed on a bulletin insert.

The service aimed for maximum participation by the congregation. The Opening Sentences, led by a lay person and read responsively, consisted of selected verses from Psalm 150, the scripture which forms the basis of "A Mighty Fortress", the opening hymn. The scriptures, read by a lay person, were those dealing with Reformation themes. I have given a fuller treatment of the development of the sermon theme, "Faith Is a Song", in an addendum to the service that follows. The Hymn of Commitment (Invitation), customary in Disciples churches, was a hymn

the congregation had to learn (but learn they did), "From Heaven Above", which included the dedicatory lines

Ah, dearest Jesus, Holy Child,
Make be a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for thee.

The organist joined in the spirit of the occasion by playing for the offertory Luther's "Lord, Keep Us Steadfast" (not in our hymnal).

The climax of a service of Christian worship should be the Lord's Supper, and such proved to be the case in this instance. The congregation had learned in previous services, and in anticipation of Reformation Sunday, Luther's hymn, which we entitled "Alleluia, Alleluia!" but usually known (by those who know it) by the opening line, "Christ Jesus Lay in Death's Strong Bands". The closing "Alleluias" were accompanied by tambourine. This gave to the entire service a strong affirmation of joy. The hymn was followed by the congregation's joining in a responsive Invitation to Communion, taken from The Worshipbook. During the distribution and partaking of the elements the choir sang Luther's "Jesus Christ, Our Blessed Savior". Replacing the usual choral response to the benediction the entire congregation sang the concluding stanza of "A Mighty Fortress" ("That word above all earthly powers....").

A SERVICE FOR REFORMATION SUNDAY
October 29, 1978 10:45 A.M.

PRELUDE: "O God, Our Help in Ages Past"

Croft-Wilson

LIGHTING OF THE CANDLES

Acolytes

CHORAL INTROIT

*HYMN: "A Mighty Fortress Is Our God" (1,2,3)

31

*OPENING SENTENCES

Lay Reader

Leader: He who dwells in the shelter of the Most High,
abides under the shadow of the Almighty.

People: He shall say to the Lord,
"You are my refuge and my stronghold,
my God in whom I trust."

Leader: Put your trust in him always, O People,
pour out your hearts before him, for
God is our refuge.

People: In God is my safety and my honor;
God is my strong rock and my refuge.

*GLORIA PATRI

SCRIPTURE LESSONS: Galatians 2:16-21 Justified by Faith Lay Reader
John 8:30-36 Christian Liberty

CHORAL RESPONSE: "Write These Words On Our Hearts" Ancient Chant

SERMON: "Faith Is A Song" Minister and Choir
Great themes of the Reformation faith as expressed
in hymns written by Martin Luther.

(See summary following this outline.)

*HYMN OF COMMITMENT: "From Heaven Above" (1,2,3)

132

CONCERNS OF THE CHURCH

PASTORAL PRAYER

Minister

O God of all ages and Father of all, you are no respecter of persons, nor do you hold in awe the pomp and circumstance of man's creation. We praise you that you have even found a way to make yourself known to your people. We thank you for the gallant past that lies behind us, for the noble company of those who walked with you in olden times and taught their children what they saw and heard, and more especially this day for your servants the Protestant Reformers who braved the wrath of men to be the bearers of your word.

BUT THERE IS NO PRIDE IN US, O LORD, as we remember in

shame that we have been many when we ought to have been one, that we have wasted our spiritual substance in petty jealousies and unfounded suspicions, and that in thought and word and deed we have not had in us the mind of Christ Jesus. Forgive, we pray, that which we have been but ought not to have been, and that which we have failed to be but should have been. Renew in us awareness of our heritage. Keep us restless until we find our freedom in your service, and grant that once again, as once of old, a Protestant shall be a witness-bearer, an apostle, a herald of your power and your love.

YET IT IS FOR THE CHURCH UNIVERSAL that we pray in greatest earnestness, our Father; for the other congregations of this community and for every ministry of theirs that meets the test of truth, for all the churches of this nation and for each undertaking of their people that serves the common good of man, for the faithful hosts of every race and land and for the hope that from their faithfulness will come at last the day when all the families of your folk shall be one family. Let your church be filled with all truth in all peace, that the earth may resound with the joy of your love and all who live have life everlasting.¹

LORD'S PRAYER

Minister and Congregation

ANTHEM: "Praise Ye the Lord" (Psalm 150)

Gordon Young

THE LORD'S SUPPER

OFFERING

Offertory: "Lord, Keep Us Steadfast"

Martin Luther

*HYMN: "Alleluia, Alleluia!"

177

Tamborine accompaniment

*INVITATION TO COMMUNION

Minister: This the joyful news of the people of God.¹

People: People will come from east and west, and from north and south, and sit at table in The Kingdom of God.

Minister: This is the Lord's table. Our Saviour invites those who trust him to share the feast which

¹Roy Pearson, Hear Our Prayer (New York: McGraw-Hill, 1961), pp. 129-130.

he has prepared. According to Luke, when our risen Lord was at table with his disciples, he took the bread, and blessed and broke it, and gave it to them. And their eyes were opened and they recognized him.

People: Remembering the Lord Jesus, we break bread and share the cup, announcing his death for the sins of the world, and telling his resurrection to all people and nations.²

Elders: Offer prayers for the bread and wine.

Deacons: Distribute elements to the congregation.

Choir: "Jesus Christ, Our Blessed Savior" (Luther).

(Sung as bread and wine are distributed.)

*BENEDICTION

*HYMN: "A Mighty Fortress" (Stanza 4)

31

*POSTLUDE: "Glory Be to God On High"

F. W. Zachow

*Congregation stands

SERMON: "FAITH IS A SONG"
(Abridged)

The Reformation is more than a date in history. The word suggests renewal, re-vitalization, a new release of power -- the need of every generation, this generation. The Reformation was a time of great ideas and great ideas generate great actions. And what we often forget is this, that Luther advanced his ideas not only through his sermons and writing but through his hymns. Recall the words of Andrew Fletcher, "If a man were permitted to make all the ballads he need not care who should make the laws of the nation." Luther's faith sang -- and so must

²The Worship book, pp. 34, 36.

ours!

What were these great affirmations of faith that caused Luther to burst into songs of praise?

Luther saw -- and experienced -- the power of sin. But he experienced also the power of God's forgiveness and love and new life that follows. (Here I recounted briefly Luther's brush with death in the storm, followed by his self-torturing penitence in the monastery. and later the experience of "justification"). Luther speaks movingly of this in his hymn, "Out of the Depths":

Choir: Our pardon is thy gift, thy love
And grace alone avail us;
Our works could ne'er our guilt remove,
The strictest life must fail us,
That none may boast himself of aught,
But own in fear thy grace hath wrought
What in him seemeth righteous.

Another article of Luther's faith -- and ours -- is the sacredness of the common life. Clerical life, celibacy, and such like are all right to those who have the calling, but there's nothing special about them. There are other callings, just as important, just as sacred. To be married and raise a family is a sacred calling. In his hymn, "From Heaven Above", Luther addresses his devotions especially to the Lord Jesus, but notice how he expresses this warm piety in the imagery of family and home:

Choir: From heaven above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing.

To you this night is born a child
 Of Mary, chosen mother mild;
 This little child of lowly birth,
 Shall be the joy of all the earth.

We spoke earlier of released power. Another article of Luther's faith and our's, is the continuing presence and power of the Holy Spirit. Luther on the one hand was aware (as we would do well to be today) of the dangers of a one-sided emphasis on the place of the Holy Spirit in the life of the Christian. He once taunted his contemporary Munster, "He has swallowed the Holy Ghost, feathers and all!" But notice the beautiful and powerful way in which Luther develops the theme of Holy Spirit as "Soul", "Mind", "Teacher", and "Strengtheners" in this hymn:

Choir: Come, Holy Spirit, God and Lord!
 Be all thy graces now outpoured
 On the believer's mind and soul,
 To strengthen, save, and make us whole.

From every error keep us free
 Let none but Christ our Master be
 That we in living faith abide,
 In him with all our might confide.

In a few moments we will observe the Lord's Supper. The Lord's Supper has been interpreted in various ways, but the finest tradition of the church acclaims it primarily as a sacrament of thanksgiving. It is a celebration of thanksgiving and joy. Our Communion hymn shouts a joyous "alleluia!" We will sing it together later, but the choir will assist you in your learning as you listen:

Choir: Christ Jesus lay in death's strong bands
 For our offenses given;
 But now at God's right hand he stands
 And brings us life from heaven;
 Wherefore let us joyful be,

And sing to God right thankfully
Loud songs of Allelulia! Allelulis!

Thanksgiving, joy! Alleluia!

APPENDIX B

A MAUNDY THURSDAY SERVICE

The distinctive features of this Maundy Thursday service were the setting, the singing of a psalm responsively by the congregation, and the adaptation of the Tenebrae service.

Maundy Thursday communion, it seemed to me, would be most meaningful not in our large, fixed-pew sanctuary but in the smaller, more intimate setting. Accordingly, we devised a service to be held in our social hall. Folding chairs were arranged in a semi-circle, the number to approximate the expected attendance (100). The communion "table", in the form of a Greek cross, was on the main floor level near the seating. The congregation would face away from the "stage", toward the rear wall. The attempt to devise a suitable banner as a backdrop for the communion failed, and my co-workers came up with the idea of hanging a fishing net, slightly to one side, with the word "ichthus" in large greek letters sewed on. This proved to be rather effective when the lights were on but less so when they were dimmed.

The communion trays were placed on the horizontal of the cross-table, as was a single large candle, the Christ Candle. There was a row of four chairs and four candles on each side of the "vertical" portion of the table. Cards with brief scriptures typed on them were placed by the candles.

The organ prelude, "In Deepest Grief" by Bach, helped to set

the theme of the service, although "grief" was not to be the dominant mood. So the responsive Call to Worship and the opening hymn provided a strong, celebrative statement of confidence and faith by the congregation.

"Prayers of Confession" and "Absolution" are strange to Disciples -- although elements of confession and forgiveness are (or should be) in either (or both) the pastoral prayer and the elders' prayers at the Lord's Supper. However, I feel there is much to be said for giving these elements a special place elsewhere in the service, and it seems to me that the responsive Prayer of Confession on Maundy Thursday met this need in a very fine manner for our congregation. Of course the mood of confession and forgiveness is associated naturally with the occasion. Also, the contemporary form and language of the confession was important. And although there is strong argument for its coming later in the service, putting it near the beginning made it a part of the total opening movement in which the congregation was already "involved" (hymn, responsive Call to Worship), and all entered in easily, heartily. To me it was one of the more impressive parts of the service.

Upon recommendation of James White and others I have wanted to make use of Jean Gelineau's arrangement of the Psalms, and Maundy Thursday provided the opportunity. In remarks to the congregation preceding worship I pointed out that Psalms 114-118 were sung by the Jews at various festivals, including Passover - and so, likely, at the Last Supper, described by the first three Evangelists as a Passover meal. This

heightened the interest, and we had a "warm-up" with the choir (who had already had two practice sessions with chosen Psalm 144). Soloist and choir alternated in rendering the lead line, the congregation responding with the second.

Communion was served by the light of the candles of the table. We used the usual communion cups but the bread was a large loaf instead of the customary wafers. Elders gave the prayers of thanksgiving and boys and girls of the youth fellowship served the congregation. Choir lights were turned on for the anthem that followed, but we returned to candlelight for the scriptural readings at the table. The readings were given by the two elders and six young people. At the conclusion of each reading the reader extinguished his candle until only the Christ candle was burning. The minister then extinguished the Christ candle and the room was in total darkness, symbolic of the darkness of the tomb; its relighting, by an acolyte symbolized the promise of the Easter dawn.

A MAUNDY THURSDAY SERVICE
April 7, 7:45 p.m.

ORGAN PRELUDE: "In Deepest Grief"

J. S. Bach

CALL TO WORSHIP

Leader: Let us worship God
for he is the living God.

People: In his Kingdom we live,
and in it we have our hope.

Leader: All dominion, glory, and praise
belong to him;

People: So all peoples, in all languages,
and all nations shall serve him.

Leader: The Lord reigns!
 People: Let the whole earth rejoice.

*HYMN: "We Sing the Mighty Power of God"

*PRAYER OF CONFESSION

All: Eternal God, you make all things new,
 and forgive old wrongs we can't forget.
 We confess we have wasted time
 without loving,
 and wasted years
 without purpose.
 Daily we miss doing your will,
 and do often what you'd rather
 we never did.
 But cover that now with your love;
 don't let past wrongs cripple or shame us.
 Lead us into the future,
 free from sin,
 free to love,
 ready to make amends,
 ready to work for your Son:
 in his great name we pray. Amen.

Leader: Hear the good news, everyone:
 God loves you,
 he forgives you,
 he accepts you as you are.
 To God be the glory!

People: Hear the good news, minister of God:
 he loves you,
 he forgives you,
 he accepts you as you are.

All: Let us all rejoice in the Lord!

*GLORIA PATRI

THE SCRIPTURE READING: I Corinthians 10:14-17; 11:23-27; John 17:1-11

PRAYER

O God, you are the giver of every good and perfect gift;
 for the outpoured life of Jesus Christ we thank you. So
 often we have tried to avoid Him, yet unfailingly He has
 followed us and tonight he comes knocking at our doors.

We praise you for His last night of fellowship with his

disciples on their last night together, for his washing of their feet, for the meal of bread and wine. Tonight we gather in his name, asking you to take this bread and cup and to sanctify it to our use and to the advancement of his great kingdom of love.

Our Father, we acknowledge that we have done little to advance the kingdom of Christ. Our feeble hands have hung at our sides. Our minds have been dull and our lives have revealed none of his radiance. Lord God, quicken us, we pray, in our desire to seek first the kingdom of God. Help us to share our great privileges with all mankind. Bless your church throughout the world. Purify it where it is corrupt. Grant sight where it is blind. Give it a calm abandon in your name, where caution rules over much its counsels. As it goes forward into its new day of challenge, may it keep faith with its master. Through Jesus Christ our Lord. Amen.

HYMN: "O Love that Wilt Not Let Me Go"

A COMMUNION MEDITATION

Minister

PSALM 114, Gelineau arrangement. Sung by the congregation and choir

THE LORD'S SUPPER

Words of Institution	Minister
Prayers of Thanksgiving	Elders
Distribution	Youth Fellowship

ANTHEM: "The Mount of Olives"

Maunder

THE READINGS AND EXTINGUISHING OF THE CANDLES

Elders
Young people

Isaiah 53:5	John 14:27
John 3:16	John 13:34-35
John 14:18	John 16:33

THE LIGHTING OF THE CHRIST CANDLE

MOMENT OF SILENCE

*THE DOXOLOGY

*POSTLUDE: "O Sacred Head, Now Wounded"

arr. J. S. Bach

*Congregation stands

SERMON: "THE GIFT OF LIFE"

Today we observe the Lord's Supper -- again. Observing the Supper has been the habit of Christians for generations on end, so long, in fact, that they must wonder at times, like their critics, if it is in truth a habit and nothing more.

An obvious answer is that our Lord commanded it, and that is true. At least it is true if we understand "command" not to mean "Do-this-because-I-say-so" -- as defensive parents are all too likely to respond to balking offspring. We observe the Lord's Supper because it is "for real" -- and it is "for real" not because Christ commanded it, but he commanded it because it is for real.

We are reminded, for one thing, that one effective -- and perhaps indispensable -- means of communication is through the use of symbol. Symbol supplements, may even supplant, words -- a handshake, a kiss, a shrug, may be more eloquent than speech. When Anna Pavlova was asked the meaning of a certain dance she replied, "Do you think I would have danced it if I could have said it?" Reinhold Niebuhr, the eminent theologian, following a stroke of several years ago, observed that at Easter he had rather received the gospel of God's eternal love through the Eucharist than hear some theologian or preacher like himself theorize about it.

The Lord's Supper is a vivid portrayal, an enactment of the gospel of Jesus Christ. Bread and wine represent the nourishment that sustains life. Through these universal elements we confess our related-

ness to a source who gives us "life and breath and all things":

Back of the loaf is the flour
And back of the flour is the mill,
And back of the mill is the wheat and the shower,
And the Son, and the Father's will.

But, of course, at the Lord's Table, the bread is special and the wine is special, because they come to us as his body broken and his blood poured out -- for us. "This is my body....given for....This cup, which is poured out for you...."

Jesus told his disciples that unless they ate of his body and drank his blood there would be no life in them. Paul admonished the brethren at Corinth that because of their neglect of the Lord's Supper many of them were "weak and ill, and some have died". This may seem odd to us, but upon reflection we must indeed realize the importance of what David C. Read calls "continuing communion" with our Lord. A few months ago it was reported in the Los Angeles Times that the Jesus movement had faded, a friendly critic commenting that the movement had never gotten beyond conversion and into a program of nourishment. At the Lord's table the Lord of Life re-presents himself to us. The One who gave himself at Calvary gives himself to us again in the bread and wine -- Christ the bread for the life of the world, whereof if we eat, he says, we shall live forever.

We speak of the bread and wine as the elements of the Lord's Supper, but in a sense we can say there is another "element", the table. The bread and wine were not ordained for the recluse in his cell, but for the one who comes to a table, where places are set for members of

a family -- brothers and sisters in Christ, eating together the life-giving meal of God. As there is no life apart from him, so there is no life apart from one another, for we are one in him, we are his body, the church.

"Where two or three are gathered together in my name, there am I in their midst". In this table fellowship Christ offers himself. This is "the work of Christ". But what about ourselves? True, all is of God, and God gives all. But it is ours to receive. We must eat discerning the Lord's body, aware of one another, in love for one another, forgiving each other. We come acknowledging our oneness, but in contrition for our brokenness and our unhappy divisions. And we come with joy, because in Christ we approach a God who receives us, forgives us, and sends us on our way renewed and empowered to serve in his name. When we come thus, in faith, then he in turn comes to us.

He was the Word that spake it,
He took the bread and brake it;
And what that Word did make it,
I do believe and take it.

APPENDIX C

A SERVICE OF BAPTISM

The baptism was a part of a complete service of worship, including the Lord's Supper. It was held at the evening hour to permit more careful planning and execution, free from the pressures of the heavy Sunday morning schedule. Some use of special lighting (but not too much -- over the pool at baptism) added to the effectiveness.

Never before had I attempted to involve parents and other members of the family of candidates in a baptismal service. Here fathers served as elders at the communion table. A mother read the scriptures. A sister helped in the serving of communion to the congregation.

Our Youth Minister, who had assisted with the class of instruction for the candidates, was the celebrant at the Lord's Supper.

Fresh liturgical materials were used. The opening responses, the invocation, prayers for the candidates, and the Thanksgiving Over the Water came from The Prayer Book. I think they fit unusually well into a Disciples service.

The Presentation of the Candidates was a "first" for me. The candidates shared in the entire service, occupying the same pew, front, coming to the service dressed in their white baptismal robes. They stood together in the Presentation, facing front at the foot of the chancel, and remained standing through the Prayers for the Candidates. After the prayers I moved into the pool.

In the pool I gave the Thanksgiving Over the Waters. I had previously considered the prayer from the CCCU Order for Baptism, but came to prefer the prayer from the Prayer Book. This addition to my previous practice seemed altogether fitting and was well received by the congregation.

As each candidate was raised from the water the next in line at the chancel steps moved forward toward the pool. When all (five) were baptized the congregation sang the two hymns indicated in the bulletin, as all made preparation for their return to the sanctuary.

The presentation of the baptismal certificates provided a few relaxed moments for a transition to the Lord's Supper. The special features of this observance are indicated above and in the outline of the service that follows.

A SERVICE OF BAPTISM May 1, 1977

ORGAN PRELUDE

*HYMN: "Come, Thou Almighty King"

*CALL TO WORSHIP

Minister

Leader: Blessed be God: Father, Son and Holy Spirit.
People: And blessed be his kingdom, now and forever.

Leader: Bless the Lord who forgives all our sins;
People: His mercy endures forever.

Leader: There is one Body and one Spirit;
People: There is one hope in God's call to us;

Leader: The Lord, one Faith, one Baptism;
People: One God and Father of All.

Leader: The Lord be with you.

People: And also with you.

Leader: Let us pray.

***INVOCATION**

Minister

Almighty God, by our baptism into the death and resurrection of your Son, Jesus Christ, you turn us from the old life of sin: Grant that we, being reborn to new life in him, may live in righteousness and holiness all our days; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

***GLORIA PATRI**

SCRIPTURE READING: Mark 1:9-11; Romans 6:3-5

Lay Reader

MEDITATION

Minister

PRESENTATION OF THE CANDIDATES FOR BAPTISM

Minister

As their names are called the candidates form a line, facing front, at the foot of the chancel.

PRAYERS FOR THE CANDIDATES

Minister: Let us now pray for these persons who are to receive the sacrament of new birth. Deliver them, O Lord, from the way of sin and death.

People: Lord, hear our prayer.

Minister: Open their hearts to your grace and truth.

People: Lord hear our prayer.

Minister: Fill them with your holy and life-giving Spirit.

People: Lord, hear our prayer.

Minister: Keep them in the faith and communion of your holy Church.

People: Lord, hear our prayer.

Minister: Teach them to love others in the power of the Spirit.

People: Lord, hear our prayer.

Minister: Send them into the world in witness to your love.

People: Lord, hear our prayer.

Minister: Bring them to the fullness of your peace and glory

People: Lord, hear our prayer.

Minister: Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and forever. Amen.

The minister enters the pool, turns toward the congregation, and gives the prayer of

THANKSGIVING OVER THE WATER

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and the Son, and of the Holy Spirit.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who are here cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Saviour.

To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. Amen.

THE MINISTRATION OF BAPTISM

As minister and those baptized change clothing for their return to the congregation, the congregation sings:

HYMNS: "My Faith Looks Up to Thee"
"Be Thou My Vision"

PRESENTATION OF BAPTISMAL CERTIFICATES

Minister

THE LORD'S SUPPER

Youth Minister

Organ Meditation: "O Love That Wilt Not Let Me Go"

Invitation to Communion

Youth Minister

The Lord Christ says, "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me."

Prayers of thanksgiving for the bread and wine

Elders

Distribution to the Congregation

Boys and Girls of
the Youth Fellowship

Concluding sentences

Youth Minister

Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, patience, forbearing one another....and forgiving each other. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts.

*HYMN: "O Master, Let Me Walk With Thee"

*BENEDICTION

Minister

*Congregation stands

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